

SIGNIFICANCE OF THE ASCENSION, by Professor A. T. Robertson
DAY OF JEHOVAH, by Professor A. S. Carrier, D. D.

VOLUME V. New Series.

JANUARY, 1902.

NUMBER 1.

CHRISTIAN FAITH & LIFE
The Bible Student

See: Peace Champion

Prove all things; hold fast that which is good.

Editors:

WILLIAM M. MCPHEETERS, D. D.

BENJAMIN B. WARFIELD, D. D., LL. D.

SAMUEL M. SMITH, D. D.

JOHN D. DAVIS, PH. D., D. D.

Contents:

I. EDITORIAL NOTES : The Speeches in Acts. Are They Inventions of the Author? The Example of Classical Historians. Thucydides Denies that His are Pure Inventions. Livy's Purpose and that of Acts Not Identical. Contrast Between Heathen and Christian Point of View. Impossibility of Explaining the Speeches as Pure Inventions. Was the Author of Acts the Greatest of Dramatists? Did the Author Have a Minute Knowledge of the Apostolic Age? How Account for Preservation of the Speeches? Were They Taken Down in Short-hand? Were They Kept in Trained Memories? Were They Recorded by Luke at Once? (B. B. W.) ** Apocalypse—The Name. Apocalypse—The Thing. Apocalypse—As an Element of Scripture. The Name Justified. The Importance of Apocalypse. Joel: The First Apocalypse. The Central Feature in Joel's Apocalypse. Echoes in Subsequent Prophecy. The Spirit and the Messiah. "The Promise of the Father." "Apocalyptic." A Sufficient Reply. (W. M. McP.).....	1
II. SOME CHARACTERISTICS OF THE BOOK OF ACTS—I. B. B. Warfield.....	13
II. BAPTIZING WITH THE HOLY GHOST. R. C. Reed.....	22
V. THE SIGNIFICANCE OF THE ASCENSION. A. T. Robertson.....	26
V. BIBLICAL GAINS FROM EGYPTIAN EXPLORATIONS. No. II. M. G. Kyle.....	29
VI. THE INTERNATIONAL LESSONS IN THEIR LITERARY SETTING. VI. W. J. Beecher.....	41
II. THE DAY OF JEHOVAH. A. S. Carrier.....	46
II. THE PAULINE CONCEPTION OF REDEMPTION. G. Vos.....	51
X. CURRENT BIBLICAL THOUGHT: The Criticism of Acts. Bishop Westcott. (B. B. W.)	59
X. BOOKS RECEIVED.....	61

The R. L. Bryan Company Press, Columbia, S. C.

SALE BY—FLEMING H. REVELL CO., New York, Chicago and Toronto.
 JOHN WANAMAKER, New York and Philadelphia.
 PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia.
 PRESBYTERIAN COMMITTEE OF PUBLICATION, 1001 Main St., Richmond, Va.

[Entered at Post Office at Columbia, S. C., as second class matter.]

A YEAR.

20 CENTS A COPY.

- Professor **GEERHARDUS VOS**, D. D., Princeton, N. J. Articles on Some Aspects of Pauline Theology.
- Rev. **S. M. SMITH**, D. D., Columbia, S. C. A Bible Study on "Grace."
- Rev. **A. T. GRAHAM**, D. D., Davidson, N. C. The Three Accounts of Paul's Conversion.
- The Rev. Professor **SAMUEL DICKEY**, Lincoln University, Pa. The Resurrection of Jesus in the Acts.
- Rev. **THORNTON C. WHALING**, D. D., Lexington, Va. The Intolerance of Unbelief.
- Professor **JOHN W. DAVIS**, D. D., Columbia, S. C. Antioch as the Second Center of Church Activity.
- Rev. **J. H. KERR**, D. D., San Francisco, Cal. The Significance of the Conversion of the Samaritans. Mark and His Relation with Paul.
- Professor **J. M. MECKLIN**, Ph. D. Two Papers on the Status of the Church Under the Roman Empire.
-

We Will Greatly Value the Aid of Our PRESENT SUBSCRIBERS in

EXTENDING THE CIRCULATION OF THE BIBLE STUDENT

We feel sure that, in addition to those at present on our subscription list, there are, at the very least, **ten thousand ministers and laymen** in the different churches who would enjoy and profit by **THE BIBLE STUDENT**. We would like to get it before them. Will not those who are now subscribers help us? We have tried to make it to your interest to do so. See Special Offer below—

SPECIAL OFFER

OLD AND NEW SUBSCRIBERS

TO OLD SUBSCRIBERS

Old Subscribers may retain **one dollar** on every new subscriber whose name and subscription they they remit.

TO NEW SUBSCRIBERS

For \$2.00 we will send **THE BIBLE STUDENT** for 1902, and a complete set of Vol. IV. (July, 1901-Dec., 1901). Volume IV. is full of matter of present and permanent interest. This offer is limited to 145 copies of Volume IV.

TO SUBSCRIBERS OLD AND NEW

Any subscriber who will apply to us for **ten** of the circulars, a specimen of which will be furnished, and will mail same, with a word of commendation, to as many different persons of his acquaintance, will receive **THE BIBLE STUDENT** for 1902 for \$1.50. We will furnish envelopes and **give an additional credit of twenty cents**, to cover postage, as soon as we are notified that circulars have been mailed.

THE BIBLE STUDENT,
COLUMBIA, S. C.

GENTLEMEN :

Please find inclosed \$1.00 in renewal of my subscription,
and \$.....in payment of subscription of

Name.....

Address.....

Yours truly,

Name.....

.....190... Address.....

THE BIBLE STUDENT,
COLUMBIA, S. C.

GENTLEMEN :

Please find enclosed \$2.00, in payment of Vol. IV and my
subscription to December, 1902.

Yours truly,

Name.....

.....190... Address.....

THE BIBLE STUDENT,
COLUMBIA, S. C.

GENTLEMEN :

Please send me ten circulars, to be distributed with a word
of commendation.

Yours truly,

Name.....

.....190... Address.....

N. B. All subscriptions are continued until ordered discontinued.

WORDS OF APPROVAL

NOTHING has given the editors of THE BIBLE STUDENT more pleasure or encouragement than the kind words of approval and esteem that have come to them from widely different quarters. The fact that these have come unsolicited, entitles them to the confidence of persons who may be thinking of subscribing. The following speak for themselves:

The February number of THE BIBLE STUDENT is one of the brightest that has been published. Its principal burden is the treatment of the Lord's Supper from various standpoints by different authors, all of them able, even if they be at times a bit too theological. The Editorial Notes, always instructive, are, in this number furnished by the Rev. Dr. Samuel M. Smith, and the Rev. Dr. William M. McPheeters. The "Current Biblical Thought" is managed by James Oscar Boyd and Dr. Warfield.—*From The Brooklyn Eagle of February 5th, 1901.*

With each number we are the more satisfied that this monthly meets in an admirable way a real want. It gives a brief and interesting discussion of the great and serious Bible questions of the day by men who are scholarly, sound and devout. We do not know of any other periodical that can be compared with it in real practical value in its field not only to ministers and students, but to intelligent readers of all classes.—*The Central Presbyterian, August 14th, 1901.*

This monthly review, now in its second year, is the one general theological magazine in America that stands for the historic faith of the church in the Bible as the written word of God upon all Biblical questions now under discussion. It seeks to bring forward and to employ the ablest conservative writers. Among these are Dr. B. B. Warfield, Dr. G. T. Purves, Dr. Willis Beecher, Dr. M. W. Jacobus, Dr. Gerhardus Vos, Dr. Charles A. Salmond, and Dr. W. B. Greene. The magazine is of the order of the Expositor, and is a great help in the battle against loose theology and criticism. For a multitude of ministers it is the best magazine of Biblical science that they can take.—*Lutheran Church Review, April, 1901.*

A Biblical magazine worthy of wide circulation is THE BIBLE STUDENT, issued by The R. L. Bryan Company, Columbia, S. C. It is scholarly and safe. The articles are brief, and the editorials are what those who know the editors expect, strong and able.—*The Cumberland Presbyterian.*

THE BIBLE STUDENT, published in Columbia, S. C., continues to delight us. It is so strong and true, so able and so orthodox, it cannot fail to be a great help to any preacher or layman who will read it. We wish every minister who reads the *Recorder* would send 20 cents for a sample copy of THE BIBLE STUDENT.—*Western Recorder, November 29th, 1901.*

THE BIBLE STUDENT for August is out in good time, and is well up to the standard of former issues. The Editorial Notes, of which there are nearly a score, are fresh and readable. Six good articles follow, by Drs. Kerswill, Osgood, Zenos, Stewart, Williams and Quarles. The last named gives a good article on the origin of the idea of God. A few columns are devoted to Current Biblical Thought, and book notices. Dr. McPheeters, of Columbia, and those associated with him are doing good service to orthodox and evangelical truth in this magazine. We would be happy to see more articles from our own ministers and laymen in it.—*Christian Observer Louisville, Ky., October 22d, 1901.*

THE BIBLE STUDENT. This magazine is now in its fourth year, and growing in favor all the time. The editors are equal to any in scholarship and piety. They are staunch believers in the "old truths," and bring the very best results of logic, science and discovery to substantiate their views. This magazine is to the conservative critics what *The Biblical World* is to the radicals. It is brim full every month of wholesome discussions of leading Bible doctrines and current issues.—*Baptist and Reflector, April 18th, 1901.*

The Bible Student.

CONTINUING

The Bible Student and Religious Outlook.

Vol. V., New Series.

JANUARY, 1902.

Number 1.

The Speeches In Acts.

There is nothing in the Book of Acts more remarkable than the series of speeches incorporated into it. If we look at them merely quantitatively, their number and mass are so great as to constitute them an outstanding feature of the book. The slightest penetration beneath the surface reveals in them a freshness, a variety, a fitness to the several occasions on which they are said to have been spoken, to the several speakers to whom they are attributed, to the general proprieties of the several situations and the stages of development of the Church and of doctrine at which they are introduced, that are nothing less than astonishing. Their presence in it not only gives a marked vitality and vividness to the narrative, but adds to it a *vraisemblance* which is almost irresistible. It is scarcely possible to rise from an attentive perusal of these speeches without the conviction that they represent speeches actually delivered by the persons to whom they are attributed at the points of time and on the occasions to which they are assigned. Decidedly, they constitute a phenomenon with which those who would have us believe that the Book of Acts is more or

less a piece of imaginative literature, dating from post-Apostolic times, must reckon.

Are They Inventions of The Author?

What critics of this class would fain have us think of them we may learn as well as elsewhere from the article on Acts contributed by Professor PAUL W. SCHMIDEL to Dr. CHEYNE'S *Encyclopaedia Biblica* (I. 47). "With regard to the speeches," says he, "it is beyond doubt that the author constructed them in each case according to his own conception of the situation. In doing so, he simply followed the acknowledged practice of ancient historians. Thucydides (I. 22, 1), expresses himself distinctly on this point; the others adopt the practice tacitly without any one's seeing anything in it morally questionable." That is to say, briefly, the author of the Acts is to be supposed to have placed within the mouths of his characters speeches composed by himself, according to his idea of what on such occasions these characters might well be imagined to have said; and the speeches he presents us are, therefore, only a part of his art in giving vividness to the narrative, and are to be read rather as embodying his

conceptions of the characters and situations portrayed than as veritable documents from which we can form our conceptions of them.

The Example Of Classical Historians. The prevalence of this mode of writing history among the Greek classical historians undoubtedly lends some color to the assumption that the author of Acts may also have followed it. It certainly seems natural to suppose that a writer of history of the first century after Christ, would stand under the influence of the great historiographers of the classical age, and would be apt to adopt the mode of presenting his material and of telling his story which had been consecrated by their example. "Or are we to hold," asks Mr. ARTHUR WRIGHT (*The Gospel According to St. Luke in Greek, &c.*, p. xviii.) "that an inspired writer was entirely free from the influences of the age in which he lived?" The dilemma in which Mr. WRIGHT would place us by this question does not seem, however, altogether inevitable. It may very well be that an inspired writer would not write history precisely like even the greater heathen writers of his time, and yet not be "entirely free from the influences of the age in which he lived." And it does not seem impossible that we may lay too much weight on the analogy which it is attempted to make out between the Greek historiographers and the author of Acts, in their relation to the speeches incorporated into their narratives.

Thucydides Denies that His are Pure Inventions.

For one thing, very scant justice seems to be done to Thucydides in the use which is made of his practice in this regard. Did Thucydides "freely compose"—this is the

phrase most commonly used—the speeches which he placed in the mouths of his characters? Not if we are to believe his own testimony. He draws a sharp distinction between his method of writing history and that most in vogue among his contemporaries, on the very ground that his concern is with the record of fact, theirs with attractiveness of impression. In other words, he distinguishes between the historical motive that dominated him and the artistic motive that ruled in their compositions: and on that very ground contrasts his work as a "possession forever," with their prize-essays designed merely to tickle the ears of the hearers of the moment. He does not, indeed, claim equal exactitude for his record of speeches with his record of facts. He professes to have made the most laborious inquisition into the facts and to have set down only what had actually happened, and as it happened. As for the speeches, on the other hand, he remarks on the difficulty of recalling "the exact words of what was said," and so excuses his permission to himself of a certain freedom in reproducing them. But he by no means confesses to an entire invention of them; on the contrary, he professes to have adhered as closely as possible to the general sense of what was really said, and only within those limits to have allowed himself to give a form and character of his own to the several speeches recorded. This is very far from "free composition" of speeches to be placed in the mouths of historical characters. It is a claim to have made a substantially true record of what was said.

Livy's Purpose And that of Acts Not Identical.

It is exceedingly doubtful, moreover, whether any instructive analogy can be drawn in a matter of this kind be-

tween the classical historiographers and the New Testament narrators. Mr. ARTHUR WRIGHT seems to think he has gone far towards settling the matter of Luke's exactitude as a historian by adducing the example of Livy. Livy, it seems, "is very far, indeed, from showing any excessive scruples about accuracy. He never visits a battle-field or verifies a description. He counts his authorities rather than weighs them. He follows first one and then another, taking little care to reconcile them or fill up the gaps between them." "St. Luke," he adds, "was writing in a much less ambitious way, with an entirely different purpose; ought we to suppose that his historical conscience was so much more enlightened than Livy's?" It does not appear why we should not answer by a hearty "Yes;" and on the very ground that Luke "was writing in a much less ambitious way, with an entirely different purpose." In a word, Livy was far more concerned to produce literature than an exact record; Luke was far more concerned to produce record than literature (Luke i. 2-3). And it is because of this difference that the analogy utterly fails between them.

**Contrast
Between
Heathen and
Christian Point
Of View.**

It would be difficult to press this contrast too far. The Greeks made everything of form and in the entire sphere of literature, too, wrought consciously or unconsciously on the maxim of art for art's sake. Exactitude, even general accuracy, was of little moment to them in comparison with beauty, artistic impression. Christians wrought, on the contrary, on the maxim of truth for truth's sake. And there is a deep and true sense in which it may be said that from the very beginning Christian literature differentiated itself from that of the

heathen, just by its renunciation of all striving after beauty of form. When Paul declares that he came to the Corinthians with no excellency of speech (I. Cor. ii. 1), and freely admitted his rudeness in speech—but, he adds significantly, "not in knowledge" (II. Cor. xi. 6),—he sounds the keynote of early Christian literary work. This principle was carried so far, indeed, that a conscious contrast was erected between Christian and heathen literature just on the ground of the distinction between content and form. EDUARD NORDEN, writing from the standpoint of the pure philologist, remarks (*Die antike Kunstprosa*, II. 458): "The struggle between Hellenism and Christianity,—if we wish to keep in view a single and that an essential aspect—may be called a struggle between form and content." Christian writers, he says again (p. 529), "from the earliest times to deep in the middle ages, almost without exception, in theory defended the standpoint that they must write in a homely way." It was even made a topic of serious debate whether a Christian should not write ill elaborately and of set purpose: for "why," asked Gregory the Great, "should the words of the heavenly oracle be straitened under the rules of Donatus?" We are not suggesting that the Book of Acts is written under the influence of so fanatical a theory. That belongs to later and less simple times when the very preference of Christian writers for inartificial writing had become itself an artifice; and men, actually following the bombastic, finical, affected style of the Sophists, compounded with their Christian consciences by such extremities of theory. But we are contending that what NORDEN calls the "formlessness" of the New Testament writings in contrast with the excessive devotion to form of the

heathen,—the stress they laid on “knowledge” as over against “excellency of speech”—induces such a contrast between the two that the analogy of the subordination of truth to rhetoric in the case of the one does not hold good with reference to the other. If Thucydides could discriminate his history from that of the average rhetorical composition of the time, on the score of his superior regard for truth in his presentation whether of the facts or the speeches; much more might the author of Acts on precisely the same ground differentiate his work from that even of Thucydides himself.

Impossibility of Explaining the Speeches as Pure Inventions.

It is, however, from the *a posteriori* standpoint that the difficulty of attributing these speeches to the “free composition” of the author of the book becomes most apparent. These speeches are not, in themselves, such as we can easily accredit to the author of the book. They do bear, to be sure, such traces of his hand as inevitably accompanies their adjustment to his use: they owe, no doubt, much of their condensation, for example, to him. But their prime characteristic is not this. It is rather their redolence of the personalities to which they are attributed in the narrative. So marked is this, that even those most persistent in attributing them rather to the author of the book, usually find it impossible to carry this contention really through. Thus even SCHMIDEL, after roundly ascribing the speeches to the author of the book, and laboring to show that they are unhistorical, is compelled at once to allow that this theory will not account for the Christology embedded in the speeches attributed to Peter: “It is hardly possible not to believe that this Christology of the speeches

of Peter must have come from a primitive source.” No more instructive example can be found, however, than that afforded by the treatment of the subject by the late Dr. SAMUEL DAVIDSON in that melancholy second *Introduction to the Study of the New Testament* which he put forth to counteract the good effects of his first. After the fullest consideration of the internal character of the speeches, prosecuted with the evident determination to make the worst of them possible, the conclusion that he is compelled to reach is (II. p. 120): “The speeches should not be considered the free composition of the writer *altogether*. As he used sources oral and written, he had information from without. But the nature of the speeches necessitates the conclusion that they received part of their substance and most of their form from the narrator.” Which, being interpreted, is that the speeches cannot by any means be accounted for as the “free composition” of the author of the book; but after everything has been attributed to him which could on any, even the wildest hypothesis, be possibly attributed to him, there remains yet a large residuum both of substance and form which cannot by any possibility be attributed to him, but must be attributed to the speakers to whom the several speeches are assigned. These speeches then, are not the “free composition” of the author of the book at all; at the most they have been somewhat reworked by him to adjust them to his use; in any possible event they are true general reports of what their reputed authors actually said.

Was the Author Of Acts the Greatest of Dramatists?

This being confessedly the general character of these speeches, let us consider what would be involved in supposing them, never-

theless, the "free composition" of the author of Acts. In the first place, we should have to ascribe to him nothing less than the highest quality of dramatic genius. There is probably nothing quite equal to it in the whole of literature. Certainly no parallel can be found in the speeches embodied in their narratives by the classical historians; not even in Thucydides. For note, we are not speaking here of literary but specifically of dramatic genius. Even ROBERT BROWNING'S *Dramatis Personae* are not in the same class with these simple, apparently unstudied, and yet perfectly fitting speeches, redolent each of the mental characteristics, stage of development, and very phraseology of the author in whose mouth it is put. And note the subtle, almost sly, skill of this supreme characterizer, who never forgets the dramatic proprieties for a single second. Not only is Peter not allowed in his earlier speeches to transcend the stage of doctrinal development then attained in the delivery of doctrine and is only slowly carried upwards towards the "Paulinism" of his Epistles. Not only is Paul, on the contrary, all that the Paul of the Epistles is, and his speeches filled with his characteristic phraseology. But where he is represented as having spoken in Hebrew (xxii. 1-21)—here, surely, the artifice of this great artificer will fail! But no, this speech is full of Hebraisms and is peculiar among the speeches attributed to him in being entirely lacking in echoes of Paul's Greek style! Surely, if these speeches are to be viewed not as records of what was said and how it was said, but as rhetorical exercises of a "free" writer, the world has hitherto done gross injustice to one of the greatest dramatic geniuses it has yet produced.

**Did the Author
Have a Minute
Knowledge of
The Apostolic
Age?**

But there would be more involved than even this remarkable dramatic talent in the "free composition" of this series of speeches. This, namely: the most minute and exact knowledge of the whole course of Apostolic history and of all the actors in it. For this dramatist is not dealing with imaginary characters developing an imaginary plot—over which and over whom he has a certain power and needs only to conceive all his details consistently with themselves in order to present a unitary and harmonious picture. He is dealing with a section of actual history and with characters that actually lived and wrought: and we know somewhat of this history and much of these characters apart from his narrative. He has been compelled, therefore, to be consistent not only with himself, but also with the characters with whom he deals, as otherwise known to us. And it is this that he has thoroughly accomplished in the speeches he has attributed to them. It is the Peter of the Gospels that reappears in the Acts; the Peter of his Epistles that speaks in the speeches attributed to him. It is the James of his Epistle that we recognize in the discourse put here into his mouth. It is the thought, manner, the very diction of Paul's Epistles that meet us again in the speeches he is here made to deliver. And all this is not done with a coarse hand, as if the Epistles were the source of the information thus utilized; but with the utmost *finesse*, fitting everything into its true historical place and development. It cannot be denied that the author of the Book of Acts, on the supposition that he composed these speeches, had access to minute and trustworthy information as to the whole course of

the Apostolic history and as to all the actors in it, no longer accessible to us. We may even go further and say that the one who could compose these speeches must be accredited with so thorough and so exact a knowledge of the Apostolic Church and its chief leaders, that it would be impossible for him not to have had communicated to him the contents of any important speeches they may have made. In other words, in order to account for the "free composition" of these speeches, we must attribute to the "free composer" such a detailed knowledge of the whole course of the Apostolic history, as to render it unnecessary for him to "compose" these speeches: they would be naturally put in his hands already composed.

How Account For Preservation Of the Speeches? If we are asked how we are to suppose the speeches were preserved for record in this book, we do not know that a definite answer is incumbent on us. Here the speeches are: and this is their character. They cannot, being what they are, be the products of "free composition;" they are obviously, whatever slight modification they may have received from the hand of the writer, recorded substantially as they were delivered. This fact remains a fact, and the valid basis of all inferences legitimately derived from it, even though we may remain in ignorance of the process by means of which they were preserved. And it is worth while to note that nothing is told us in the narrative itself of the means taken to preserve them. They are simply introduced as speeches actually delivered, bearing in themselves all the marks of speeches actually delivered; and left to tell their own tale. There are, however, two *verae causae* which speculatively suggest themselves to

us, which may have played a part—the one or the other—in their preservation, and to which we may briefly advert as possibly accounting for it.

Were they Taken Down In Short-hand?

We may think, for example, of shorthand writing. There are some of the speeches, to be sure, which it seems scarcely possible to suppose were taken down in short-hand. Who, for example, would have been likely so to take down those early speeches of Peter's—which nevertheless bear strong internal marks of authenticity,—the very character of which was their suddenness? But there are other addresses, such, for example, as those delivered before Felix and Agrippa and Festus, at the delivery of which it is altogether probable that shorthand writers were present and probably officially employed in taking them down. How widely short-hand was used in Greek-speaking lands at the opening of our era, we scarcely know with accuracy. DIOGENES LAERTIUS seems to tell us (ii. 48) that Xenophon was the first of the pupils of the philosophers to use it in "taking notes" of his master's discourse. A little later it appears to have been common enough. Thus, for example, when Flavius Philostratus left Antioch it seems the most natural thing in the world to tell us that he took with him both a tachygrapher and a calligrapher—the former to catch, the latter to record his speech. So again, EUSEBIUS tells us that Origen, when writing his commentaries, dictated to no fewer than seven tachygraphers, who relieved each other at intervals, while as many bibliographers recorded their notes and female calligraphers beautified them. The Greek Sophists were accustomed to have their orations taken down by tachy-

graphers, and it is to this custom, passed over to the church, that we owe the preservation of the discourses of the great preachers. Of course, the common run of preachers did not enjoy this distinction, and so we know nothing of the ordinary preaching of the times, and have in our hands only the "rhetorical exercises." When we remember what the Apostles and Prophets were to the early Church, it does not seem impossible that many of their speeches were taken down from their lips in short-hand.

**Were they
Kept in Trained
Memories?**

And we must remember that those were days of prodigious and prodigiously cultivated memories. "Commit nothing to writing" was a maxim of the Rabbis: and in its observance the finest scope was found for the development of the memory. The ideal of proficiency was that the mind of the hearer should be like a "well-plastered well, which will not lose a drop." Many hearers of the early Apostolic proclamation had been trained in this school of quick and retentive memory; and were capable of receiving and retaining a speech on its delivery, to be afterwards delivered up again on demand. And let us remind ourselves again that these speeches were not languidly listened to. There is not merely the enthusiasm begotten by the fresh proclamation of the glad-tidings to be reckoned with, but the authority claimed by the speakers. At such times even an indifferent memory exhibits unwonted power: a well trained memory might be trusted to give a good report of itself. As Mr. HEADLAM well says (*Hastings' Dictionary of the Bible*, I. 58), "The speeches of the leading Apostles would impress themselves on the growing community and would be

remembered as the words of the Lord were remembered."

**Were they
Recorded by
Luke at Once?**

We have purposely taken no account thus far of the personality of the author of Acts, to whom we owe the record of these speeches. But it is only fair to remind ourselves, before closing, that if he really was what he represents himself as having been, a close companion of Paul's later years, who accompanied him to Jerusalem and Rome, this will go far to account for the preservation of many of the speeches here recorded. Many of them the author must have himself heard; of many more he enjoyed the fullest opportunity to obtain a complete account. No doubt, we are thus attributing to him certain qualities of interest and memory. But surely we are authorized to do that in the case of a historian who took his task as seriously as he represents himself to have done in his preface to Luke's Gospel, and as he exhibits himself as having done in every page of his narrative. Even a BOSWELL, because he had given himself to the task of writing his hero's life, "acquired," as he tells us, "a faculty of recollecting," and grew very "assiduous in recording" Johnson's conversation,—with the result that every one knows. Need we hesitate to attribute a like acquisition and assiduity to Luke?

B. B. W.

* * *

**Apocalypse—
The Name.**

Apocalypse is simply the word *ἀποκάλυψις* in English dress. This Greek term means unveiling, revelation. Nor does its meaning change when it is transliterated. This appears from the fact that the last book of Scripture is called indifferently either The Apocalypse, or

Revelation. The name is Scriptural. It has its origin in the opening sentence of the first verse of Revelation. We read there: "The Apocalypse of Jesus Christ which God gave him to show unto his servants the things which must shortly come to pass." From being used of this writing, the term came to be applied to other writings and parts of writings in the Scriptures. Finally, by the same sort of extension by which we speak of bad *money*—which, of course, in reality, is *not money* at all, or a counterfeit *dollar*—though the latter has only the *form* not the *nature* of a dollar—this term came to be applied to writings thrown into the form and claiming for themselves the character of the genuine Apocalypse, though, in reality, wholly destitute of every essential of the thing itself.

**Apocalypse—
The Thing.** Like the name, the thing designated by the name is Scriptural. Indeed, the thing is confined exclusively to Scripture. True, the heavens are, in a sense, a revelation of God and from God, and so, in a sense, an Apocalypse. In this loose sense there are many extra-Scriptural Apocalypses. But, in its stricter and proper sense, Apocalypse does not embrace even the entire body of Scripture writings. In this strict sense, it is limited to those books and parts of books of Scripture which have to do specifically with "the last things;" with one or another aspect of the consummation of the kingdom, or with the great providential movements preparing for, introductory to and issuing in the establishment of the kingdom of God in its final form. Further, avoiding details, Apocalypse deals only with the larger and more general aspects of these movements. Thus it will be seen that Apocalypse is only a part of predictive prophecy. It reveals the goal toward which his-

tory is moving. It defines certain of the lines along which the history will move in reaching this goal. It presents with perfect distinctness one or another feature of the perfected kingdom. Further than this it does not go. It may be compared to the first sketch which a great artist makes of the subject that he purposes placing on his canvass. Such a sketch gives only the main general outlines of the coming picture. To the casual observer it is very vague and perhaps even meaningless. Even to the scrutiny of the trained eye much is enigmatic. Only the last touch of the master's brush will give to view the full significance of the several parts of his first sketch. So it is with Apocalypse. God puts on the canvass of prophecy a sketch vague and enigmatic in everything except its main outlines: and then through predictive prophecy adds first one detail then another. But it is history alone that will make the whole stand out in its full and vivid significance.

**Apocalypse—
As an Element
Of Scripture.** Apocalypse constitutes a much larger element of the Scriptures than is commonly recognized. In the thought of many Apocalypse is limited to the last book of the New Testament. As a matter of fact there are other Apocalypses not a few in both Testaments. Matt. xxiv. is an Apocalypse: and portions of 1 and 2 Thes. are Apocalyptic in character. Ezk. xl-xlviii. is an Apocalypse, so are Is. xxiv.-xxvii.; Joel i.-iii. (English); Dan. ii., vii. x.-xii.; and Zech. xii.-xiv. Perhaps Dr. TERRY is right in applying this term even more extensively. His danger, however, seems to us to be that of making Apocalypse practically to include all predictive prophecy. Whereas, in reality, it is a quite well defined and

comparatively limited species of such prophecy.

The Name Justified

Many have been perplexed that what are in fact perhaps the most enigmatical portions of Scripture should be called Apocalypses, that is Revelations. The abounding symbolism of certain of these Apocalypses has proved the snare of some interpreters and the despair of wiser ones. The question arises—Why call these thickly veiled representations unveilings, revelations? The answer is because they are such in very truth. Obscurity supervenes only when men attempt to reduce to the specific what God has not made specific; only when they attempt to introduce details when God has given mere outlines. From Joel's to John's every Apocalypse is a genuine revelation clear, comforting—provided only we do not engage in the futile attempt to fill in the Divine Artist's general outline with details supplied by our imagination. Every such attempt must result in confusion.

The Importance Of Apocalypse.

The importance of Apocalypse is far more easily underrated than overrated. Its importance lies in the fact that it is a Revelation. Is it nothing to know the goal of history? Is it nothing to know beforehand that the lines along which history is moving are the lines along which God intended that it should move? Is our vision of the unseen so penetrating and so clear that there is no occasion for God to draw aside the veil and say—See! This is my hand. This dark and trying road leads to my appointed goal. Everything turns upon the question: Is it the voice of God that we hear in these writings? If so they are Apocalypses indeed. If not, then by whatever name their au-

thors or others may dignify them they are frauds—pious or impious as one looks at them, but only and altogether frauds, no matter with what academic interest or with what glamour learning and literary skill may manage to invest them. They deserve no place in the Bible, but should be placed at once beside the Book of Enoch.

The importance of the Biblical Apocalypses, then, and their essential and distinguishing characteristic lies just in this that they are not the expression of the pious aspirations and hopes of Jews from Joel to John, but are, in very truth, revelations of the goal of history given by the God of history. God alone can disclose that goal. God alone can assure us that a particular consummation is to be the goal. God alone can bring the history to the goal. But when God causes the goal to stand out clearly and distinctly, it is none the less a real and most precious pole-star because of the present darkness enveloping everything between us and it. One such star kindled and set by God's hand is sufficient to hearten the believer or the church in the darkest night. God save us, however, from *ignes fatui*, whether kindled by them of old time, or by our moderns. For if our light be darkness, how great is that darkness.

Joel: The First Apocalypse.

The first Apocalypse aptly illustrates the importance of all genuine Apocalypse. In the eighth century Israel stood upon the threshold of a future big with revolutionary changes. The nation was soon to come into contact and collision with the great world power of the East. The final outcome no human foresight could foresee. All the probabilities pointed to the extermination of Israel, and with Israel of the kingdom of God. At this juncture

God sends Joel with an Apocalypse. The gist of it is that desolating judgment shall follow desolating judgment, but that these judgments while they shall purge, shall not destroy Israel; that they shall pave the way for the outpouring of the Spirit and that that in turn shall introduce and prepare the way for the final purging and triumph of the kingdom of God. Was it of no moment to the godly of Joel's day, and of following periods when faith was sorely strained to see this star of hope shine clear through the enveloping darkness? And as often as impenetrable clouds threatened to swallow it up, God by the hand of an Isaiah or Ezekiel, a Daniel or a Zechariah made a rift in those clouds and caused its light again to stream through. And to-day the pole-star of the church is not the vaticinations of our modern prophets-out-of-their-own-hearts, but the Apocalypse of Jesus (Mat. xxiv.), and "the Apocalypse of Jesus Christ which God gave him to show unto his servants."

The Central Feature in Joel's Apocalypse. It will be interesting to notice what perhaps may with propriety be called the central feature of the first Apocalypse. It was Joel's privilege to draw aside the veil, and to reveal to those of his own day and of every succeeding day the great event by which God purposed to prepare his church for her final conflict and triumph. "It shall come to pass afterward that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy, and your old men shall dream dreams, and your young men shall see visions, and also upon the servants and upon the hand-maids in those days will I pour out my Spirit."

Echoes in Subsequent Prophecy.

This note which Joel sounded in reference to the outpouring of the Spirit, prophecy never permitted to die out. We catch an echo of it in Is. xxxii. 15, "until the Spirit be poured upon us from on high and the wilderness become a fruitful field, and the fruitful field be counted for a forest;" and again in Is. xlv. 3, "I will pour my Spirit upon thy seed and my blessing upon thine offspring." Ezekiel also sounds the same note when (xxxvi. 27) he says, "I will put my Spirit within you and cause you to walk in my statutes and ye shall keep my judgments and do them;" and so also Zechariah in the words (xii. 10) "I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplication." And when John the Baptist came, he came as the forerunner of Him through whom this prophecy was to have its fulfilment. And when Pentecost came, then came the fulfilment.

The Spirit and The Messiah.

It will tend further to give us Scriptural conception of the importance of this feature of "the last times" and the perfecting kingdom—we mean, of course, the outpouring of the Spirit,—to note that the central figure of the last times, the Messiah, was Himself to be consecrated to and qualified for His great work by being Himself made the recipient of the Spirit without measure. Few Messianic prophecies are more striking than those in Is. xi. 1f, xlii. 1f, lx. 1f. Nor is anything in these prophecies more striking than the emphasis laid upon the bestowal of the Spirit upon Messiah: "There shall come forth a shoot out of the stock of Jesse and a branch out of his roots shall bear fruit; and the Spirit of Jehovah shall rest upon him, the

Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of Jehovah (xi. 1f.): "Behold my servant whom I uphold, my chosen, in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles" (xlii. 1); The Spirit of Jehovah, God, is upon me; because Jehovah hath anointed me to preach good tidings unto the meek, &c." (lxi. 1). The Baptist condenses his conception of the Messiah into the phrase, "He that baptizeth with the Holy Spirit." It was no theorizing of his own, no testimony even of Zachariah and Elizabeth, no words of Mary the mother of our Lord, nothing but the descent of the Spirit Himself that caused John's mind to pass from anticipation to certainty of the Messiahship of Jesus.

This is peculiar language. From all **"The Promise Of the Father."** God's exceeding great and precious promises, it singles out one and places it, as it were, in a place to itself, and invests it with a marked pre-eminence. This is Christ's language in regard to the promise of Joel's Apocalypse. This is the promise upon which Christ dwelt with a lingering reiterated emphasis in His last discourse before the crucifixion. And when, risen from the dead, He is giving His final instructions to His Apostles. He bids "them not to depart from Jerusalem, but to wait for the promise of the Father." Indeed, it would appear (Luke xxiv. 49) that the last words that fell from His lips as He was about to ascend or was ascending were "Behold, I send forth the promise of my Father upon you." And when Pentecost came Peter with His Master's words behind and shaping his own says: "This Jesus * * * being therefore by the right of God ex-

alted, and having received of the Father the promise of the Holy Spirit, He hath poured out this, which ye see and hear." Before his mind also, then, this promise stands out as "the promise." And so it was for Paul—the work of Christ was in order to the bestowal of "the promise of the Spirit" (Gal. iii. 14). For him "the blessing of Abraham" finds fruition "in the Holy Spirit of promise."

More might be said upon this most vital and precious theme presented to faith in the first Apocalypse and made matter of blessed experience beginning with Pentecost, but what has been said will be sufficient to introduce the last word for which we have space.

Prophecy, Scribism, **"Apocalyptic."** Apocalyptic — such, according to Prof. R. H. CHARLES, is the order of historical development. In putting Apocalyptic last, Prof. CHARLES does not mean to represent it as least of these three. He is simply indicating what he conceives to be its position as a historical phenomenon. He regards it as a thing of higher ideals and larger outlook than Scribism; as attesting "beyond doubt, the reappearance of spiritual genius in the field of thought and action." He insists, however, that it is to be distinguished from prophecy, and that not merely as species from genus, but as something of another kind. *"Prophecy,"* he tells us, *"still believes that this world is God's world, and that in this world his goodness and truth will yet be justified. . . . The apocalyptic writer, on the other hand, almost wholly despairs of the present; his main interests are supermundane."* Again, he says of apocalypse that *"its infinitely wider view of the world's history"* distinguishes it from prophecy; to which he adds:

"Determinism thus became a leading characteristic of Jewish apocalypse; and accordingly its conception of history, as distinguished from that of prophecy, was mechanical rather than organic." Finally, he says, "Prophecy and apocalyptic differ in the harsher treatment dealt out to the heathen in the final judgment." Prof. GEORGE ADAM SMITH has expressed an even more radical view on this subject. His favorite adjective in connection with Apocalypse is "lurid." He speaks of the "license of apocalypse;" "the shades of apocalypse;" "the shadows of apocalypse." He also brings Apocalypse into contrast with prophecy. Speaking of prophecy during the Persian period, he says, "we miss too the clear outlook of the earlier prophets upon the history of the world, and their calm, rational grasp of its forces The lurid air of apocalypse involves the future, and in their weakness to grapple, either politically or philosophically, with the problems which history offers, the prophets resort to the expectation of physical catastrophes and of the intervention of supernatural armies." This, and much

more, in an equally lofty style.

A Sufficient Reply.

This is peculiar language. From all God's exceeding great xxiv. in the list of Biblical Apocalypses would of itself be sufficient to suggest to Prof. SMITH a somewhat soberer rhetoric, and more discriminating judgment than that that he has permitted himself to fall into. This prophecy furnishes by itself a sufficient answer to all that he has to say about luridity, and shades, and shadows, and intellectual weakness, and license, etc. It is also a sufficient answer to the implications in the soberer and less offensive, but scarcely more discriminating statements of Prof. CHARLES. It really begins to look as if we had fallen on a day when the servant is above his lord and the disciple above his master. Most of us have seen such servants and such disciples. Perhaps, however, in this instance the words of Joel and of Jesus will stand even against the words of Professors R. H. CHARLES and GEORGE ADAM SMITH.

W. M. MCP.

SOME CHARACTERISTICS OF THE BOOK OF ACTS.

PROFESSOR BENJAMIN B. WARFIELD, D. D., LL. D., PRINCETON.

I.

The book which we know as "The Acts of the Apostles," or, by a very natural abbreviation, simply as "The Acts," has borne this title from at least the middle of the second century. It is the only title for it, in fact, that has been transmitted to us. Nevertheless, it is not a perfectly appropriate title. The book is nothing so little as a narrative of the deeds of the Apostles. The very names of most of them occur in its pages only in the list incorporated in its first chapter. The fortunes of no one of them are recounted with anything like completeness. The acts of only two of them fill any large place in its story. Even a cursory reading will make it clear that the task to which the author addressed himself was something quite different from the recital of either the labors of the Apostles severally, or even their collective work. The fact probably is that he gave the book no title at all. To him it was no separate "treatise," as it is miscalled in our English version of its first verse, needing therefore a particularizing title; but only a Second Book of a larger treatise, sharing with the First Book the common title of the whole work. What this common title was, we have now, to be sure, no means of confidently determining. When the two Books of which the work consisted (at least so far as it was ever completed) were torn asunder and assigned in the current copies of the New Testament, each to the place among the Sacred Books suggested by the nature of its contents, a separate title was necessarily given to each, and the general title common to the two (if such a formal general title ever existed) passed out of use and out of memory. The preface to the whole work still stands at the head of its First Book, and from it we may learn the author's purpose in writing; and from the preface to the Second Book we may obtain a notion how the two Books are related to one another. Any reconstruction of the general title to the whole is, however, purely conjectural; although (what is of chief importance) we may still read the two Books in the light of the author's conception of them.

The First Book of the extended historical treatise of which our

so-called Book of Acts is the Second is the book that has come down to us under the name of "The Gospel according to Luke." This is not only assured by the unbroken testimony of antiquity which ascribes both books to the same author; but is evidenced by many internal proofs of the most convincing kind. It counts for something that both books are addressed to the same patron, a certain Gentile Christian of high rank, named Theophilus. But it counts for much more, that in the preface attached to Luke much more is promised to Theophilus than that book provides, while what is lacking is actually found in Acts; and Acts explicitly puts itself forward, in the preface attached to it, as the Second Book of a treatise to the First Book of which is ascribed the compass and contents of the Gospel of Luke. Moreover, the Gospel of Luke closes somewhat abruptly and apparently points forward to something yet to come; and the Book of Acts so opens as to supply precisely what seemed thus left untold, and this affords the only satisfactory explanation of the manner of the Gospel's closing. Still again, the two books are bound together by such kinship not only in language and style and historical method, but also in tone, point of view, and underlying purpose, as to suggest that they are not merely products of a single hand, but parts of a single whole. It is difficult, in short, to refuse to recognize in these two books consecutive portions of a large historical work written throughout with a single aim and on a carefully adjusted plan, and intended to make a definite impression as a whole.

Whether in these two books we have the whole of this great historical treatise as projected by its author is more doubtful. It may fairly be contended, indeed, that the two, taken together, meet all that is required by the terms of the general preface (Luke i. 1-4). What seems to be promised there is, briefly, a comprehensive, accurate, orderly history of the origins of Christianity brought down to date,—such a history (to use its own words) as will supply a satisfactory basis for confidence with respect to those matters which had been (at the time of writing) consummated among Christians. Clearly the writer's mind was occupied with a feeling that Christianity had accomplished great things in the world. It had reached a stage of development which could be looked upon as a consummation, and back from

which its history could be surveyed as a process leading up to this goal. His point of sight, accordingly, cannot be supposed to be taken merely from the ascension of our Lord: this marked rather the time of the entrance of Christianity into the world than an advanced stage of its progress. He was evidently looking back over a considerable past in which much that was notable had occurred, in which Christianity had wrought out a history in some sense complete, worth the labor of ascertaining with exactitude, and worthy of a grateful record. There seems no such stringent reason, however, why his point of sight may not be supposed to be taken from the completion of the great work of Paul, as Apostle of the Gentiles, as marked, say, at least potentially, by his arrival at Rome and his two years of unhindered preaching of the Gospel in the Capital of the world. The spectacle laid before us in the Book of Acts, of the rapid advance of the Gospel from its starting-point, and the progressive establishment of the Christian Church in the great centers of population and influence from Jerusalem to Rome, may well be thought accomplishment enough to satisfy whatever sense of the attainment of great things may be thought to underlie the calm but pregnant words of this preface.

Nevertheless, on closer scrutiny, it does not seem likely that these two books constitute the whole treatise which the author had it in mind to write. We observe the Book of Acts to come to a close after a fashion quite similar to the closing of the Gospel of Luke; and it has all, and more, of the same suggestion of something yet to follow. In fact, if the manner in which the Gospel ends would seem abrupt and unsatisfying on the supposition that it was the absolute end of the story, much more is this true of the manner in which Acts ends. Here the reader has had his expectation kept on the strain through many chapters for the climax of the visit to Rome (xix. 21; xxiii. 11; xxv. 11, 21, 25; xxvii. 24; xxviii. 14-16; cf. Rom. i. 10-15; xv. 22-29) and his interest has been apparently purposely fixed especially upon the approaching trial of Paul before the emperor of the world (xxv. 10; xxvii. 24). Yet when the culmination of the whole story is reached,—absolutely nothing is made of it. Paul reaches Rome, calls the leaders of the Jewish community there to a conference,—apparently with a view to ascertaining whether they had been primed

from Jerusalem to press for his condemnation,—and then the trial itself is not even mentioned; and all that the reader had been led to believe the attainment of his long cherished desire to reach Rome meant to Paul drops utterly out of sight. The book closes abruptly with a brief notice that he preached two whole years in Rome without molestation. These two years, it must be remembered, were already over when this account was written: a change in Paul's condition had taken place; the author knew whether the issue had been the release or the execution of his hero. Could he have intended to leave his readers uninformed of this issue by even the slightest hint? It seems incredible that the work should close thus. But that the Book should so close lies quite in the nature of the case and is in the closest analogy with the way in which the Gospel of Luke, the First Book of this history, is brought to its close. It seems exceedingly probable, therefore, that a Third Book was to follow, opening—somewhat after the fashion in which Acts opens with reference to Luke,—with a detailed account of Paul's work in Rome, of his trial and release; and thence carrying the story of the foundation of Christianity in the world on up to the consummation originally intended and hinted at in the preface set at the head of the Gospel of Luke. All that is strange in this otherwise very strange ending of the book passes away on the simple hypothesis that it is only the Second Book of the history, and not the history itself, that closes with the close of Acts.

And now we observe that in his description of this Book, the author has himself really told us that it does not bring the whole work to a conclusion. For, in the opening verse of Acts, he does not, as our English version misrepresents him, speak of the "*Former Book*" but rather of the "*First Book*" of his treatise as already in the hands of Theophilus: and there is no reason to suspect that this language is not employed with sufficient precision to distinguish between the implication of "former" and "first." Let us add, further, that the hints in this preface of the scope of the remainder of the history seem to hold out a broader promise than the Book of Acts meets; so that we should be justified on this ground in believing that a Third Book was probably to follow the two we have, in order that there might be recorded in it the rest of what Jesus continued to do and to teach through His servants,

after He was received up, until witness had been borne Him even "unto the uttermost part of the earth." It is idle, of course, to speculate minutely as to the proposed contents of this projected Third Book. We can be sure it was to begin with an account of Paul's work in Rome and of his trial there and its issue. We can be sure also that it was to continue with such a narrative of the work of Jesus in establishing His church in the world as would not only bring the story "up to date," but round it out as a complete whole, calculated to convey the impression of a definite attainment of Christianity, as is suggested in the preface to Luke. But it is hidden from us whether this continued narrative was to follow in the main the work of Paul and throw its stress on the development of the Church in organization and efficiency (which seems most probable); or whether (as is at least possible) it was to revert to the work of the other Apostles and exhibit the extension of the Church to the East and South of Jerusalem through their labors, thus giving us a completer view of the place occupied by Christianity in the world at the point of time set by the writer as his *terminus ad quem*. It is enough, meanwhile, to be assured that a Third Book was contemplated; and that our Book of Acts is not to be looked upon as a complete treatise upon even Apostolic history, but only as the middle section of a great historical work, projected but never completed, which was to contain the history of the beginnings of Christianity, with a view especially to exhibiting its divine origin and mission and its divine fitting for the great work committed to it.

It is only a particular portion of this comprehensive program, that the section of the work included within its Second Book,—our Book of Acts—is intended to carry out. Speaking *sub specie temporis*, we may perhaps say that the First Book—our Gospel of Luke—was devoted to the preparation for the Church of Christ: the Second Book—our Book of Acts—to the establishment of the Church in the Roman empire with its center in the Capital city: while, perhaps, we may not unfitly suppose that the Third Book was to exhibit the equipment of that Church for its great function in the world. But the author of the work, it must be clearly noted, does not himself look at the matter *sub specie temporis*. By him the whole development is conceived *sub specie aeternitatis*. Accordingly, he puts the matter thus (Acts i. 1): The

First Book treats of all that Jesus began to do and to teach until the day on which he was taken up; the two subsequent Books were, therefore, to treat of all that Jesus continued to do and to teach after his ascension. To him, thus, this second section of his history was not the "Acts of the Apostles," except in so far as the Apostles may be conceived as the instruments through whom Jesus prosecuted his work of establishing His church in the world. It was specifically the Acts of the Risen Christ. It is, therefore, that it begins with an account of the forty days which Jesus spent with His disciples after His resurrection, and of the Ascension itself which brought them to a close by his session on the throne of His power; this whole account having been purposely held over from the Gospel, and here so ordered as to throw into relief the relation of the events recorded rather to what was yet to come than to what was already past. It is therefore, also, that the baptism of the Holy Spirit is particularly dwelt upon in this account, and that the narrative hastens on to the record of the descent of the Spirit on the great day of Pentecost, when "the promise of the Father" came and the nascent Church was endowed for its work with a supernatural power, or rather with a supernatural Agent. It is therefore, again, that at every step in the progress of the history, explicit stress is laid upon its divine direction; and not only is the course of the narrative studded with references to the hand of God as the real factor operative in the production of the several stages of advance, but the whole course of the history itself is represented as in every step a product of direct divine leading. It has been sometimes imagined that the miraculous element might be sifted out from the Book of Acts and a residuum for a natural history of the origins of Christianity left. Nothing could be more impossible. This, not merely because the miracles recorded are inseparably interwoven with the narrative, and the whole must be taken or the whole left; but much more because the whole history is conceived from a supernatural point of view, and developed as a distinctively supernatural product. To the author of Acts the Church was not established in the Roman empire by the self-directed efforts of men who wrought no doubt with the Divine approval, and enjoyed a high measure of the Divine favor, and were, therefore, aided in their arduous labors by the Divine power, intruded here and there

to rescue them from special dangers or to give them at particular crises special acceptance in the eyes of men. It was established by the constant and unintermittent activity of the Lord Jesus, sitting on the throne of the universe and ordering the course of history according to his will, so that the whole development is to be conceived as a supernatural work.

It cannot surprise us, therefore, that the program of the work is derived from a heavenly source, and that it seeks to present the history as the sheer unfolding of the announced purpose of the risen Lord. It does not seem to be going too far to discover something very like the formal announcement of its theme in Luke xxiv. 47, and Acts i. 1—our Lord's prophetic announcement that after "the promise of the Father" had been received by his followers, repentance and remission of sins were to be preached in His name "unto all the nations, beginning with Jerusalem;" or, more specifically, that His followers should receive power when the Holy Ghost had come upon them, and should be His witnesses, "both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." It is certainly much in the manner of this author to prepare the way for his detailed treatment by anticipatory communications of this sort; and the more specific of these announcements seems to supply, in the transformed shape of narrative, the place of the second member of the sentence in which he had begun to contrast the two Books of his treatise, and, therefore, appears to be in effect a formal description of his intention with reference to the Second Book. In fine, there is every reason to suspect that, by his careful and prominent record of these predictions of the risen Jesus, the author wished to forecast the outline of the narrative upon which he was about to enter. And certainly the actual contents of the Book as it lies before us encourage this suspicion, and justify us at least in saying (as it has been admirably phrased) that the terms of our Lord's promise "implicitly involve a table of contents" of the book. "Ye shall receive power when the Holy Ghost is come upon you (Acts ii. 1-13), and ye shall be my witnesses—both in Jerusalem (ii. 14-viii. 1); and in all Judea and Samaria (viii. 1-xii. 25); and unto the uttermost part of the earth" (xiii. 1-xxviii. 31). The last of these topics, to be sure, is not exhausted in this Book. There is a sense, no doubt, in which even it, though

not "actually" is yet "potentially" carried to its conclusion. In Paul's journey to Rome and unhindered preaching there and in the consequent firm footing obtained for Christianity "in the metropolis of the human race, the strong-hold of heathendom," we may unquestionably see such an earnest of the end afforded as will "leave no doubt of its ultimate accomplishment." But there is a certain subtlety in so conceiving the author's meaning which appears foreign to his method. We seem to be pointed by this forward look not so much to history as yet incompletely unrolled as to a Third Book of records, in which, we can scarcely doubt, a course of events was set down which afforded at least a fuller earnest of the complete accomplishment of the great promise. In any event, however, the purpose of the author seems to have been to portray the history of the Christian Church as the fulfilment of our Lord's prophetic outline.

The common view of the disposition of the book, therefore, is a very close transcript of the author's intention. It seems naturally to fall into three parts, the narrative revolving in turn about Jerusalem, Antioch, and Rome, as the opening, middle, and end points in the development of the history. The progress thus runs in ever widening circles—at each shifting of the center a point on the periphery of the preceding circle becoming the center of its enlarged successor. The circle swept from Rome as a center is left, indeed, for the Third Book; the narrative of the Second Book closing with the attainment of this new center. Within its limits the whole progress of the movement up to the establishment of the Church in this third center of its development—which was at the same time the center of the world—is unfolded. The Book of Acts, then, in effect, gives us not so much the history of the spread of the Church—much that would necessarily enter into such a history is omitted,—as the history of the establishment of the Church successively (or perhaps we should say, progressively) in the three great centers, Jerusalem, Antioch, Rome; and the movement of the narrative falls into complete order only when it is looked at from this point of view. First we have explained to us the process by which the Church was firmly established in Jerusalem (i. 1-viii. 1). Then the radiation of the Church from Jerusalem is described, working up to the firm establishment of a new center for its activities at Antioch (viii. 1-xii. 25).

Lastly, the missionary circuits from Antioch as a center are described, culminating in the establishment of a new center at Rome (xiii. 1-xxviii. 31). The author's effort seems to be in each case, to trace out the factors that co-operated in obtaining for the Church a firm footing and center of development in these three great centers in turn. His narrative thus advances in something like a spiral movement steadily upwards towards its goal.

Following out this conception of the general scheme more into detail, we shall obtain something like the following table of contents for the book:

PREFACE: The Commission and Promise of the Risen Jesus.

i. I-II.

- I. The Establishment of the Church at its first center, Jerusalemi. 12—viii. 1
 1. The Period of Expectation.....i. 12-26
 2. The Coming of the Promise.....ii. 1-47
 3. Formative Vicissitudes.....iii. 1—viii. 1
 - a. First External Assault and its Effect.....iii. 1—iv. 57
 - b. First Internal Danger and its Effect.....v. 1-16
 - c. Second External Assault and its Effect.....v. 17-42
 - d. Second Internal Danger and its Effect.....vi. 1—viii. 1
- II. The Establishment of the Church at its second center, Antioch.....viii. 1—xii. 25
 1. Transition Statement.....viii. 1-4
 2. The Radiation from Jerusalem.....viii. 5—xi. 18
 - a. Philip's Mission.....viii. 5-40
 - b. Saul's Conversion and Early Work.....ix. 1-31
 - c. Peter's Experiences.....ix. 32—xi. 18
 3. The Foundation of the Church at Antioch, xi. 19—xii. 25
- III. The Establishment of the Church at its new center, Rome.....xiii. 1—xxviii. 31
 1. Paul's First Mission Journey and its Sequences
xiii. 1—xv. 35
 2. Paul's Second Mission Journey.....xvi. 1—xviii. 28
 3. Paul's so-called Third Mission Journey and its
Sequencesxix. 1—xxvi. 32
 4. The Journey to Rome and its Sequences
xxvii. 1—xxviii. 31

(To be continued.)

BAPTIZING WITH THE HOLY GHOST.

PROFESSOR R. C. REED, D. D., COLUMBIA, S. C.

This phraseology was introduced into the language of Scripture by John the Baptist. He uses it to mark one of the distinct functions of Jesus, the Christ. By this phrase he points a contrast between his work and that of Him whom he heralded. "I indeed baptize you with water; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." Evidently John attached very great importance to this particular function of the Messiah's mission. He singles it out, and points to it, as demonstrating and illustrating how immeasurably superior was the Christ to himself. It was the one token by which he would have the Messiaship of Jesus recognized.

John seems to have been divinely taught to lay peculiar stress upon this function of the Coming One. "And I knew Him not; but He that sent me to baptize with water, He said unto me: Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit." From this it appears that in connection with his call to discharge the mission of forerunner, he was taught to regard the "baptism with the Holy Spirit," as in some sense the supreme act of the Christ. He was to make proclamation of this to the multitude as the Messiah's one distinctive function.

The four inspired writers, who gave us the Gospel, attached much importance to this proclamation of John. No one of them felt at liberty to omit it. John the Baptist gave another great testimony to Jesus: "Behold the Lamb of God that taketh away the sin of the world." Only one Evangelist made a record of this. Great and significant as the utterance is, it seems to have been made by John, rather as a soliloquy than as an official proclamation. It was made on the morrow after the baptism of Jesus, and arrested the attention of only two of John's disciples. But that Jesus should "baptize with the Holy Ghost" was lifted into prominence by all the Evangelists as an essential part of John's official heralding of the Messiah.

Jesus Himself puts peculiar stress upon this baptism which He

should administer. In one of His last interviews with His apostles, "He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said He, ye heard from me: for John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." We learn here, that previous to this time Jesus had made this baptism a subject of instruction in His training of the twelve. He calls it "the promise of the Father," and bids them wait for it at Jerusalem before beginning the work of witness-bearing to which He called them.

Its importance is further accentuated by the fact that it was made a matter of specific prophecy. When the baptism took place, Peter explained to the multitude that it was a fulfilment of that which was spoken by the prophet Joel: "And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh; and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams; yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit, and they shall prophesy." The prophet puts this among the great and distinguishing glories of "the last days"—the Messianic age. Perhaps we might make the statement stronger, and say that he lifts it up as the great, the crowning glory of the last days.

While baptizing with the Spirit was the sole and divine prerogative of Jesus, the Christ, it was not a part of His earthly mission. He charged His disciples to tarry at Jerusalem for "the promise of the Father." Not until He had ascended on high, leading captivity captive, did Jesus receive this gift for men. "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath poured forth this which ye see and hear." Obviously it was to the baptism with the Holy Spirit that Jesus made more than one reference in his discourse in the upper room on the night of His betrayal. He referred to it for the purpose of comforting his apostles, whose hearts were growing heavy at the prospect of losing Him. "I will make request of the Father, and He shall give you another Comforter, that He may be with you for ever." "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I go, I will send Him unto you." The day of Pente-

cost marked the fulfilment of these promises.

We may not enter very far into the mysteries of Christ's redeeming work, but we seem justified, by what is written, in saying that the baptism with the Spirit was so connected with the expiation of sin that until the expiation was made, the baptism could not take place. The crucifixion must precede Pentecost. It was only after His exaltation that "he received of the Father the promise of the Holy Ghost." But His exaltation, as Mediator, was consequent on His "becoming obedient unto death, even the death of the cross" (Phil. ii. 6-11). Long after the apostle John had received in his own person, and had witnessed on a large scale, the baptism with the Spirit, he recorded a promise that Jesus made which had to wait for its fulfilment until after His exaltation. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believed on Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified."

May we not say that baptizing with the Spirit was the culmination of Christ's redeeming work? The sacrifice on Calvary was in order to the effusion of the Holy Spirit. The sacrifice would have remained ineffective without the effusion. It was by the outpouring of the Spirit on all flesh that the expiation of sin by the shedding of blood was to be rendered available for the actual remission of sin. "I have finished the work which thou gavest me to do," said Jesus, counting in this work, by anticipation, the sufferings yet to be endured. But the design of this work swept out into the future and embraced the bringing of a lost race from death to life. This design waited for its accomplishment on the exaltation of Christ that having received of the Father the promise, He might shed forth the Spirit.

Was this great work, foretold in prophecy, and made possible only by the crucifixion of the Son of God, both begun and ended on the day of Pentecost? Was that the only time that the exalted Christ has baptized with the Spirit? While Pentecost was epoch-making, and holds a unique place in the history of the Church, we think it is epoch-making and unique for the reason that it is the beginning of a dispensation, of which, throughout its continuance, the outpouring of the Spirit is to be the crowning and

blessed distinction. "The last days" of the prophet Joel are all the days of the Messianic age. This dispensation is commonly called, in contradistinction to the Patriarchal and Jewish dispensations, "the dispensation of the Spirit." By which it is not meant to imply that the Spirit performed no mission in those former ages. He was striving with men before the flood. He was resisted by apostate Israel. He was known to prophet and Psalmist, and His gracious presence and power acknowledged. But on the day of Pentecost there dawned on the Church a brighter period because on that day, as the glorious award of Christ's sacrificial death, He came down on the Church and on the world as never before. He came to make that death effective in giving life to the dead on a scale far transcending all previous experiences. In doing this His office was two-fold;—He filled the disciples and clothed them with power; He moved upon the hearts of sinners and smote them with deep and irrepressible conviction.

On the day of Pentecost the baptism with the Spirit had certain concomitants of a miraculous nature. Like all miracles of the apostolic age, they served a specific and temporary purpose. They were not a part, nor were they a necessary accompaniment of the outpouring of the Spirit. They were not mentioned in the promise. Only the power for disciples, and conviction for sinners were promised. "When He is come, He will convict the world of sin, of righteousness and of judgment." "Ye shall receive power after that the Holy Ghost is come upon you." These are the two permanent needs in order to make Christ's redeeming work available for the salvation of a lost world. Peter needs power that he may preach; his hearers need conviction that they may repent. Christ swept away all national barriers, and sent His disciples on a mission of world-wide conquest. Never till that conquest is complete, in the bringing in of universal righteousness, will the needs be less than they were on the day of Pentecost. Peter's successors in the ministry of the word will need the power; and their hearers will need the conviction. Neither the Spirit, nor the promise is exhausted. "He shall pour out of His Spirit," always there remains the residue of the Spirit. "The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him."

The Church throughout its whole history has had blessed ex-

perience of the gracious exercise of this office of the exalted Christ: ever is He sitting on the right hand of the Father to shed forth the Holy Spirit on all receptive hearts. Ever there have been such hearts to be filled and thrilled. Sometimes communities have rejoiced together in "seasons of refreshing from the presence of the Lord;" and sometimes the invigorating, uplifting and life giving power of the Spirit has swept, like a tidal wave of heavenly benediction, over a whole nation. The largeness of the promise justifies the belief that the Spirit shall yet be poured out upon all flesh, and then the glowing picture that filled with rapture the soul of Isaiah will pass from prophetic vision to blissful reality. The Lord hasten it in His time.

THE SIGNIFICANCE OF THE ASCENSION.

PROFESSOR A. T. ROBERTSON, SOUTHERN BAPTIST SEMINARY,
LOUISVILLE.

The fact of the Ascension is to be accepted, to be sure. It is true that no writer describes the event save Luke, who does so at the close of his Gospel and the beginning of the Acts. Thus this great occurrence is the link in Luke's two books concerning the beginning of Christianity. Matthew and Mark (the usual ending, not the shorter) both conclude with the sending forth of the disciples on their mission of world conquest. Matthew has the promise of the perpetual presence of the Savior with his disciples to the end of the world. But certainly this is not to be understood as out of harmony with the Ascension, but rather in a spiritual sense. Matthew and Mark present the Savior's prophecy of his second coming in the eschatological discourse on the Mount of Olives, and this prophecy involves the Ascension. John does not indeed describe the Ascension, but the discourse in the upper room is full of plain allusion to his going to the Father and coming again. And in John vi. 62, Jesus expressly said that he would ascend to the Father where he was before. The Epistles and the Revelation of John are full of references to the glorification of Jesus on high, sitting at the right hand of the Father. He was received up into glory and sat down forever in

majesty on high. So there need be no effort to explain away the fact and attempt to retain the integrity of the New Testament narrative. It is an integral part of the history and the teaching.

The true bearing of this great fact in its relation to the facts and doctrines of Christianity is not always emphasized. In fact, the chief special discussion of this matter (Milligan's *The Ascension and Heavenly Priesthood of Our Lord*) is devoted to one feature of the subject, the most important, to be sure, the priestly work of Jesus as our Advocate in heaven. This aspect of Christ's work is a favorite one in Hebrews, in I. John, Revelation, and elsewhere in the New Testament. Since Jesus did return to the Father we have a sympathetic High Priest to plead our cause with the Father. The Man Christ Jesus is our Mediator and Intercessor as well as our God. After offering the great sacrifice of his own life for our sins, he entered the most holy place, the true tabernacle, and there makes intercession for us. The book of Hebrews expounds with great power the present priestly work of Jesus. This was one thing that the Ascension clearly meant therefore. He went up on high to be our Advocate.

But there are other phases of the subject, which may be more incidental, and yet which deserve consideration. It is to be noted that Jesus himself laid special stress on his return to the Father both in his remarks to his enemies in John vii. and viii. and to his disciples in John xiv.-xvii. His own heart looked forward to it as a crowning triumph to his career, as in a real sense a vindication of his claims and mission. It was indeed a proof that he had come from heaven as he had claimed repeatedly. The Father had set the seal of his approval on the Son at his baptism. So, also, the Father took him to himself in this glorious fashion, riding on the clouds in the presence of the astonished disciples who gazed in awe as he passed out of sight. But even so his departure to heaven gave the disciples great joy which he had said they ought to have, for they returned to Jerusalem and the temple praising God. The glorification of Jesus had filled their cup of joy, had driven away doubt, and given them new courage and hope. They were already convinced that he had really risen from the dead, but the Ascension threw fresh light even on that great fact. The Resurrection now had a larger perspective.

Certainly it was appropriate for the Son to go back to the

Father after his work was done on earth. He had finished the work that was given him to do. He had prayed the Father to glorify him with the glory which he had before the world began. He was going back to resume the glorious state which he had voluntarily resigned to do the work of redemption for man. For our sakes he, though rich, had become poor. Now he was to be more highly exalted than before and to be crowned with new glory and honor.

Moreover, it was best for the work of Christianity for Jesus to go back to the Father. This at first seems a strange thing to say, but Jesus himself said that it was expedient for the disciples that he go away. We can see some reasons for this. If Jesus had remained visibly with us after his death, perhaps we should all have looked to him to do himself the work of spreading the Gospel. We should have felt our responsibility less and all the Christian graces that grow by work would have suffered. And also it would have been harder to grasp the spiritual nature of Christianity with a constantly visible King than with an invisible King. This was after all to be one of the chief battles of Christianity, as it was while he was on earth. It was better for him to go and for us to look at him and his teachings with some perspective.

Moreover, the Holy Spirit could not have carried on the work if Jesus had remained. So the Ascension meant Pentecost, which followed soon. The Spirit took up the work and words of Jesus and became the great Interpreter of Jesus to the disciples and to the world. The Spirit has become Christ's Advocate with us as he is our Advocate with the Father. The Spirit takes of the things of Christ and makes them ours.

And then, once more, the Ascension is the pledge of the Second Coming. So Jesus had repeatedly said himself before his death. So the angels said to the gazing disciples. He will come in like manner. He went up on the clouds. He will come back on the clouds. Thus his Ascension has become the basis of the blessed hope of his return. This hope was a mainspring of joy and effort to the early disciples and should be to all those who love the appearing of our Lord and Savior Jesus Christ.

BIBLICAL GAINS FROM EGYPTIAN EXPLORATIONS.

No. II.

REV. M. G. KYLE, D. D., PHILADELPHIA, PA.

III. EGYPTIAN EXPLORATIONS FURNISH SUBSTANTIATION OF THE NARRATIVE OF THE TABERNACLE IN THE WILDERNESS, FROM EGYPTIAN ART AND ARCHITECTURE.

The Lord said to Moses, "See . . . that thou make all things according to the pattern shewed to thee in the mount" (Heb. viii. 5, summing up Exodus xxv. 40; xxvi. 30; xxvii. 8; Num. viii. 4). So an architect directs the builder to follow the drawings, by which direction nothing is implied either concerning the plans of the architect or the knowledge of the builder. The plan may be something entirely novel, or it may embody only the principles and forms of architecture most familiar to the builder. The scope of the command is simply that, out of all the possible plans, the one the architect has chosen shall be followed. So it was when God said to Moses, "See that thou make all things according to the plan showed to thee in the mount." The character of the plan God showed him is not to be assumed to be something new or something old, but is only to be known by the building afterwards erected. It was an Egyptian plan. In its main features it was in plan just a "house of God," according to the Egyptian idea disassociated from everything idolatrous or unholy.

(1) There was the graduated approach, through the outer court, and the holy place, to the Holy of Holies, the simple, prevailing, well nigh universal plan of every Egyptian great house, or Egyptian temple, sometimes reduced, oftentimes much elaborated, but always the same fundamental plan.*

(2) The position of the Holy of Holies at the western end of the Tabernacle, as generally in the Egyptian "house of God."

(3) The obscurity of the Most Holy Place, without light from without, as actually in all Egyptian temples, and symbolically in the miniature shrines recovered from their hiding places and now to be seen in such number in the Ghiza Museum.

*See *L'Archéologie Egyptienne*, Maspéro.

(4) The Ark with enclosed copy of the law, pot of manna and rod, a common article of furniture of Egyptian temples and the receptacle of the greatest treasures of the secrets of the priesthood.

Not to go further into details concerning the veil, its use, its materials, its colors, the cherubim, and the measurements and symbolical numbers, these main features in the comparison, so easily verified by any one who wishes to investigate, are enough to show the Egyptian character of the plan. Wherever Egyptian art and architecture was appropriate, it was appropriated; wherever there was need, it was modified; whenever it was inadequate, something entirely different was substituted; and always every idolatrous symbol or significance was omitted. The plan made use of what was good and pure and holy and appropriate for symbol in Egyptian art and architecture. And this in no wise militated against the Divineness of the plan showed to Moses. We perceive that the good and true is God's everywhere. Its appropriation by the Egyptians or by any other heathen gives them no proprietorship therein, nor debars God from His own. There is not a single symbol or rite of the Old dispensation or the New that has not been used in idolatrous worship by some people, and scarcely anything "in heaven above or earth beneath" of which likeness has not been made that men should bow down to it and worship it. We might almost venture to say with reverence there were no materials upon earth or appropriate mathematical possibilities in the science and art of architecture from which God could have made up a plan to show Moses which would not be found to have already been appropriated by the heathen or associated with idolatrous worship. But the Tabernacle must be of earthly materials and embody in form what is within the range of the mind of man. The Egyptians took these things from God's treasure-house of nature. That did not make them theirs. Indeed, their possession of these admirable symbols of Divine things may have been an inheritance from holier days, a time of which there is a hint in the absence of idolatrous symbols from the oldest temple.

So, then, the plan of the Tabernacle was Egyptian. Whoever presents a Tabernacle theory must reckon with that fact. According to the belief of the Church through all the ages down to

the present time, Moses did make all things according to the pattern showed him in the mount. With this traditional view, the results of Egyptian exploration entirely harmonize. If the Tabernacle plan had been as distinctly Babylonian of the Exile period, as it was Egyptian, that would be pointed out as conclusive for the date and origin of the Tabernacle narrative. Its Egyptian character is not less conclusive, as we shall see.

The present age presents a Tabernacle theory, to the effect that religious romancers of Palestine or Babylonia of the seventh or the fifth century B. C., made all things according to a pattern in their own imagination. Before such a theory can be allowed to displace the long accepted belief of the Church, it must be satisfactorily explained how they came to have an Egyptian imagination. Wellhausen, who represents the extreme fifth century view, says: "The Tabernacle is simply a means of putting the law of the unity of worship in a historical form." "As the date of Deuteronomy can be inferred from its publication and introduction under Josiah, so in like manner the date of the composition of the Priestly code (including Ex. xxv.-xl., except xxxii.-xxxiv., and containing the account of the Tabernacle in the wilderness), can be inferred from its publication and enforcement by Ezra, and Nehemiah." According to this extreme view, the narrative of the Tabernacle in the wilderness belongs to the period of the return from Exile, 458-429 B. C. But this was the Persian period, when Babylonian, or Persian, and not Egyptian, ideas prevailed, in so far as the Jew was susceptible to foreign influences, Persia and not her enemy Egypt was in favor. In 536 B. C., Cyrus permitted the return of the Jews. In 527 B. C., Cambyses conquered Egypt; 486 B. C., Xerxes reigned in Egypt. Artaxerxes, beginning his reign in 464 B. C., was still on the throne in Ezra's time, and in his fifth year, two years before Ezra published the Scriptures, including, according to these extreme critics, the forged Priest Code, with its account of the Tabernacle in the wilderness and the stolen authority of Moses, the Persians had put down a most desperate Egyptian rebellion. Is it believable that just at this juncture, the priest-scribes would have dared to brave or have desired to brave the charge of sedition by teaching the people a made-up story about Jehovah himself providing for them a religious house and to some extent symbols taken from

the hated enemies of the empire? Anybody clever enough to have devised such a forgery as this Tabernacle narrative would have had more concern for his head than to have published it just then. If it be said that, desiring to claim authority of Moses, they felt constrained to give their story a consistent Egyptian character, that would not make the enterprise any less dangerous or more probable.

According to the more modern and more moderate view, if any view may be called moderate which involves forgery, the Tabernacle story was invented about the seventh century B. C., or to be more exact in the quotation of language, "before Jeremiah." This indefiniteness gives more opportunity for dodging difficulties. It might be possible to pick out some particular juncture in the affairs at Jerusalem within one hundred years preceding Jeremiah when for a little time it would have been safe to have entered upon such an imposture, as after the time of Hezekiah and the frightening away of the Assyrians in part by Tirhakah. But really the case is hopeless. There is but one date for the theory, that at the finding of "the book of the Law of the Lord given by Moses," in the days of Josiah. For even if fabricated as far back as the days of Hezekiah, when there was a little leaning toward Egypt, the law had become a lost book, or had been kept for a favorable time to publish it; in either case it was now foisted upon the people. Now it must be kept in mind that if the law, including the narrative of the Tabernacle in the wilderness, was a forgery or a romance of these later centuries, it betrays unmistakable Egyptian predilections on the part of the priests who invented it and the people who received it to be irrevocably established. History sanctions no predilection, but rather the contrary. Only a few years afterwards, at the most about ten years, Josiah went out of his way to pick a quarrel with Pharaoh Necho (II. Chron. xxxv. 20-24), and persisted even after the Egyptian king had put in a most earnest disclaimer of hostility and a pleading remonstrance for peace. If the priests at the finding of the law, with such decided Egyptian predilections, gave a new cult life, the death of Josiah at the hands of the Egyptian king only ten years later would have been its death. New religions are not so easily and quickly established among people as to survive such an early and dreadful shock.

If, finally, any one should have the hardihood to say there was no Egyptian imagination in the case, that the romancers copied, that the Temple was not made like the Tabernacle but the Tabernacle like the Temple, then the Egyptian Temple of Solomon must be explained. How is it that Solomon and his Phoenician architects, three hundred and ninety-one years, according to the view under consideration, before there was any theory of a Mosaic Tabernacle to be maintained, and according to the same view, at least three hundred years before Genesis and Exodus were written, and the "legendary story" of Israel's early history fixed in the national mind, in seeking a cult for the people and a form of architecture and art rightly to embody it, went back to their feared and hated enemies and masters in Egypt instead of drawing from these friendly Phoenician neighbors, allies and kinsmen, to the seduction of whose idolatry they had already fallen a prey? In fact, they did go to their Phoenician kinsmen and added to the Egyptian plan of the Tabernacle the Phoenician elaboration and adornment of the Temple.

Until some vastly more probable theory of the Tabernacle appears than any yet presented, the Church does well to go one step further back than Solomon and his Temple to her own perfectly rational and harmonious traditional belief, yea, to the plain teaching of the Holy Word itself, that Moses made all things according to the pattern showed him in the mount. Considering the difficulties of harmonizing any other explanation offered for the Tabernacle with the positive results of Egyptian explorations and their perfect harmony with the representation of Scripture, we are shut up to the view that the narrative of the Tabernacle in the wilderness is trustworthy. Thus Egyptian explorations substantiate the narrative.

IV. ANOTHER OF THE BIBLICAL GAINS FROM EGYPTIAN EXPLORATIONS IS THE VINDICATION OF THE BIBLE'S CHRONOLOGICAL SYSTEM AS A REAL SYSTEM, AND NOT ONE FORCED UPON A FABULOUS HISTORY BY FORGERS.

And this vindication is by a line of proof quite independent of the truthfulness of the Bible narrative, though tending strongly towards its establishment. There is as yet a great deal of unsolved mystery about Biblical chronology, as about Egyptian and indeed about Oriental chronology generally. Here is as yet

to a large extent a *terra incognita*. One of the saddest commentaries on the Bible controversy of the present day is the positive assertion of mathematical definiteness about stupendous antiquity put forth by writers to sustain a theory. The one thing certainly and definitely known about ancient Oriental chronology is that it was lacking in the mathematical definiteness of present day annals. No one can by any means at present available check off a tally-sheet date by date either for or against Bible chronology. While this is true and the Bible chronology is not fully understood, yet at the same time it has been vindicated as a real system of chronology wherein the period to which events are referred is correct, the order of events is the order in which they occurred, and the play and counterplay of influences are correctly timed and arranged. In this vindication Egyptian explorations have an important part. It must not be overlooked that the Assyrian chronology also vindicates the Biblical system. The Egyptian and the Assyrian testimony are two equal and independent witnesses. Each strengthens the other, yet each is complete and satisfactory in itself.

I have referred to the indefiniteness of the Biblical chronology. In the account of the duration of the Egyptian sojourn of Israel (Gen. xv. 13-16; Ex. xii. 40) the "four hundred years," "the fourth generation" and the "four hundred and thirty years" manifestly refer to the same period. "Generations" are evidently put on the average for centuries; and probably the round number "four hundred" for "four hundred and thirty." The astonishingly frequent occurrence of "forty years" or a multiple of forty years, or the half of forty years, points strongly toward a system in which forty years occupied a place and had a meaning akin to our use of the word "decade." The overlapping of reigns and of lives was probably frequent. So the breaking of genealogies. A modern genealogy is supposed to be continuous. "The principal of these genealogies must have been different.* The genealogy of our Lord gives fourteen generations from Abraham to David, an average of nearly sixty years to a generation. There was no ignorance, no incorrect statement on the part of the sacred writer who wrote to Jews familiar with the genealogies, and having right at hand the means of verification. His

*R. S. Poole.

words were liable to no misunderstanding among them. The system was then perfectly understood. The ignorance is on our part, and the mystery lies in our ignorance of the technicalities of the Biblical systems of chronology and genealogy. Perhaps, when the mystery is entirely solved, the chronological system of the Bible will be found to correspond not so much to our system of months, years, centuries and milleniums, as to our other system of decades, generations, ages and eras. It may be said, But they used definite numbers. It may be replied, A definite number underlies our word "decade."

Then the Biblical system of chronology is two-fold. There is an historical system and a prophetic system founded upon the historical, wherein a day stands for a year and a month for thirty years; facts which need no illustration here.

Now the Egyptian explorations furnish a parallel and illustration of the same *kind* of a system and a comparison of some details of Biblical and Egyptian chronology completes the confirmation of the Biblical system as a real system, wherein the period to which events are referred is correct, the order of events, the order in which they occurred, and the play and counter-play of influences are correctly timed and arranged. Egyptian chronology displays the same indefiniteness which so often seems like contradiction. There is the same overlapping of reigns and the same computation by periods as well as by calendar years, with a like confusing multiplication of measuring periods. And there is a double system as in the Bible, one historical and the other based upon it—"the reign of the gods," wherein a month or a season is put for a year. Thus the main features of the chronological system of the Old Testament are found in the Egyptian system. Certainly forgers of the seventh or the fifth century B. C., who are reputed by the higher critics to have assigned dates to an invented history, never had anything to do with the Egyptian system. Those pious Jewish Munchausens certainly did not do so extensive a business of historical counterfeiting as to cover all antiquity. The more rational conclusion is that this kind of a chronological system, having its independent parallel in the system of Egypt of patriarchal days, was a real system. We are ready now to show conclusively that it was so, by the synchronizing of events by the two systems. By pursuing independent

investigations in both Egyptian and Biblical chronology and history and arranging the results in parallel columns, we find that Josiah is side by side with Pharaoh-Necho, as the Bible places him; Hezekiah with Tirhakah; and Rehoboam with Shishak; the Biblical account of the exodus properly timed with the Israel inscription of Meremptah I., and the period of the sojourn in Egypt from Joseph to Moses lies side by side with the "four hundred years" of the Rameses tablet, counting from the Hyksos King Nubti, predecessor of Apophis, the Pharaoh of Joseph, to the reign of Rameses the Great, the Pharaoh of the oppression.* Now while it is true that no one can as yet draw up a tally-sheet and check off year by year and date by date these Biblical events, yet this long list of agreeing data in the two systems substantiate the claim for a real chronology in the Bible. It is incredible that a chronological system invented by forgers for an imaginary history should have such remarkable verifications in parallel columns with real history. Moreover, a real chronology goes far toward establishing a real history. It is hard to believe that the highly wrought artificiality of the modern historical novel had a place in the literature of that day. In fact, it had not. An assertion the proof of which no one will call for.

Thus we have gone to the old neighborhood and have searched the records and have found that our dear old friend has not falsified the annals of his life. And though we are not able to make out the birth-day or draw out in its full ramification the genealogical tree, we believe him.

V. EGYPTIAN EXPLORATIONS AFFORD PHILOLOGICAL CONFIRMATION OF THE GENUINENESS OF THOSE PORTIONS OF SCRIPTURE WHICH PURPORT TO HAVE HAD EGYPTIAN SOURCES OR ASSOCIATIONS.

I once received from the Bedouin the coveted privilege of visiting the turquoise mines in the Sinai peninsula, and clambered about for some time among the loose stones of the quarry where the beautiful blue gems are mined, marveling most of all at the way in which these precious stones are picked out of the solid rock. If some one should procure from the miners a large gem of very peculiar shape, and afterwards in stumbling about the debris of the mines should find a matrix into which it exactly

*Records of the Past, first series, Vol. IV., 36.

fitted, no amount of logical warning against the pitfalls of a limited induction would be able to shake his conclusion. Now some of the gems of this Book purport to be the products of Egyptian literary mines, to have had Egyptian literary sources or influences in whole or in part, and not one person only but many persons in stumbling about the ruins of Egyptian literature have again and again come upon a philological matrix into which the peculiarities of one or the other of those Biblical gems exactly fit. The Pentateuch, the Books of the Kings, the Chronicles, some of the Psalms, and the Prophecy of Jeremiah purport to have had Egyptian sources or associations. A careful comparison reveals numerous linguistic correspondences peculiar to these portions of Scripture and to the corresponding period of the Egyptian language. There are Egyptian elements in the Hebrew coupled with certain Egyptian allusions, and peculiar to those portions of Scripture, just such as were to be expected if those Scriptures are genuine. And there are also in some cases, Hebraistic elements in the Egyptian, of the corresponding period, just such as are in keeping with the representations of the Scriptures in question. The gem exactly fits into the matrix; those who see how well, will not be easily shaken out of their conclusions.

Akhu, a meadow, grass, is an Egyptian word and peculiarly so, as denoting marsh land lying along the banks of the Nile or similar streams. Though the Hebrew had five words for grass, or reeds, yet in Pharaoh's dream (Gen. xii. 2) and in Job viii. 11, "can the flag grow without water?" *akhu* is used and nowhere else in the Bible.

Shesh is found in thirty-eight passages. All but four of these are in the Pentateuch. Of these four, one is explicitly of Egypt, two others are in imagery drawn from the Tabernacle. In only one passage (Prov. xxxi. 22) is no Egyptian reference apparent. And *shesh* is an Egyptian word for the fine linen of that land, while the Hebrew uses two other words for linen or flax. And although they occur as well as *shesh* in the Pentateuch, yet in the Proverbs (vii. 16), in no sense an Egyptian book, even when referring to the linen of Egypt *aitun*, a distinctly Semitic word is used.

Joseph said to his father and brothers, "Every shepherd is an

"abomination unto the Egyptians," and the common appellation by which the Egyptians designated the "shepherds" from the East who for four or five centuries ruled over them, was *aat*, a word meaning "pest"* or "abomination." Indeed, with such exasperating persistence do the Egyptians use this name that it has never been possible to learn from them the ethnic name of their conquerors. How is it possible that forgers "before the time of Jeremiah" eight hundred years after the "abomination" was driven out of Egypt, and the utmost effort had been made to eradicate every trace of their residence in Egypt, should have attended to such a philological nicety as this. Rather it is a distinct mark of authorship either contemporaneous or not long subsequent.

Zaphnath-paaneah, the Egyptian name of Joseph, is loudly proclaimed before him in these days† as *Abrek* was of old, with the confident assertion on the authority of Steindorff and others, that names formed with the philologically troublesome part of Joseph's name do not occur in Egyptian before the twentieth dynasty and the ninth century B. C., and therefore the occurrence of this name in the Pentateuch is fatal to its Mosaic authorship and to any authorship before the ninth century B. C. I wish it were possible here to exhibit the difficult and far-fetched, not to say impossible, etymologizing by which such an opinion is reached.‡ On the other hand, Lieblein has most clearly shown that three kings of the fourteenth dynasty, before the time of Joseph, had names compounded with this same troublesome part of Joseph's name, and by the most simple and natural etymology has determined the meaning of Joseph's name to be "The person who possesses or gives the nourishment of life."

Asenath, the name of Joseph's wife, is likewise a woman's name in the Egyptian from the eleventh dynasty on to the eighteenth dynasty inclusive. The occurrence of these two names are thus entirely consistent with the Mosaic authorship of the Pentateuch, and the happy accident of the Exile forger being so fortunate in his invention of names, does not have to be relied upon to explain

*Chabas, *Les Pasteurs en Egypte*, 24.

†Modern Criticism and the Preaching of the Old Testament, George Adam Smith, 63, 64.

‡It may be seen in *Proceedings of Soc. Bib. Arch.*, Vol. XX., 204-208.

these appropriate Egyptian words in the Hebrew Bible.

Yeor, for a river or stream, occurs in sixty-six passages in the Bible, and always with reference to the Nile or the streams of Egypt, with the single exception of Daniel xii. 5-7, where the word occurs four times. It may well be questioned whether or not this is an exception, though it has been accounted so. It follows close upon an extended Egyptian prophecy, if indeed it is not a part of that prophecy instead of an historical passage, as usually accounted. Aside from this passage, here is a word of extended use which occurs wholly in those books which purport to have had Egyptian sources or associations, including a few instances in prophecy where the imagery is drawn from Egypt. Moreover, this word is distinctly an Egyptian word, well known in the hieroglyphics and in the Coptic, and its use in the Bible is in striking contrast with the use of the two common Hebrew words for river, *nakhar* and *nakhal*, which occur in other books of the Bible, but not in reference to the streams of Egypt, and which never occur in these Egyptian books or passages except to distinguish the streams of lands other than Egypt. *Nakhar* occurs in thirteen passages in the Pentateuch, but never of the streams of Egypt; *nakhal* is found in thirteen passages in the Pentateuch, but in no instance of the streams of Egypt. Even the "river of Egypt," which was not an Egyptian river but a desert stream marking the borderland, has not the Egyptian name *yeor*, but the Semitic *nakhal*. Forgers must have been skillful beyond the imagination of the heart of man to conceive to have attended to such a little thing over such a wide field of literature without a single mistake.

One other illustration must suffice. Everywhere in the Pentateuch the Egyptian name of the King of Egypt is simply Pharaoh, no name of the particular king meant is ever given. In the later books of the Bible, which the higher critics tell us were written before the Pentateuch, the custom appears of prefixing Pharaoh to the name of the particular king meant. As "Pharaoh Necho," "Pharaoh Hophrah." The history of the word is this: in the Old Empire of Egypt, long before the days of the patriarchs, "Pharaoh" meant simply "great house," and not king at all. At the time of the Middle Empire and beginning of the New Empire, it came to be used for the king himself, as in the tale of two brothers of the time of Rameses the Great, the oppres-

sor.* In the later dynasties, to which Necho and Hophrah belonged, Pharaoh was prefixed to the name of the King. Thus the Bible uses this word with historical accuracy for the various periods to which it refers, not only for the time of Necho and Hophrah, but for the time of Rameses II. Would forgers of the seventh or the fifth century B. C. have been able to do this? Were they archaeologists who had searched the ancient records of the monuments and papyri of Egypt and had entered into the modern science of Philology and had traced the history of this word? There are but two horns to this dilemma. Either they must have traced the history of this old word or the Penta-teuch must have been written at the time of the Middle Empire or the beginning of the New Empire in the Mosaic age.† Now we have listened most carefully to our old friend's utterance and we detect at times unmistakably the home accent, a brogue, and by this shibboleth we know again that he tells the truth.

Thus, without attempting a complete showing, or even complete enumeration of the Biblical gains from Egyptian explorations, we have yet glanced along such lines of vision as afford us a view into every part of the vast field, and enable us to grasp the comprehensive significance of the particular gains pointed out, and prepare us to understand better the import of the fact that notwithstanding the wide-reaching survey and the microscopic insight of Egyptian explorations, the Bible, not the "Rainbow Bible" of the critics, but the old, old Bible of the Church, has received indeed nothing but gains therefrom.

THE INTERNATIONAL LESSONS IN THEIR LITERARY SETTING.

VI.

PROFESSOR WILLIS J. BEECHER, D. D., AUBURN, N. Y.

As we have already seen, the first section of Exodus extends to iv. 18. Then the author opens a second section (iv. 19-xiii. 16), with the words: "And Jehovah said unto Moses in Midian,

*Records of the Past, first series, Vol. II., 131.

†On this whole subject of linguistic correspondences, consult Chabas, *Mélange Egyptologique* and Lieblein *Proc. Soc. Biblical Archaeology*, Vol. XX., 1898.

Go, return to Egypt, for all the men that were seeking thy soul are dead."

As the first section describes the movements preliminary to the struggle of Israel in Egypt for freedom, so the second treats of the struggle itself, closing with the death of the first-born, and the beginning of the march out of Egypt. Its contents may be tabulated as follows:

1. First attempts in the struggle (iv. 19-vi. 1).
 - a.* Moses returns to Egypt (19-28).
 - b.* He and Aaron meet the elders (29-31).
 - c.* First request to Pharaoh, and its results (v. 1-21).
 - The request and refusal (1-5).
 - The withholding of straw (6-14).
 - The officers appeal to Pharaoh (15-19).
 - They reproach Moses and Aaron (20-21).
 - d.* Moses and Aaron report to Jehovah (v. 22-vi. 1).
2. The struggle renewed (vi. 2-xi. 10).
 - a.* Jehovah sends Moses anew. Moses demurs (vi. 2-12).
 - b.* An explanatory note (13-30).
 - c.* Jehovah answers Moses. He and Aaron accept (vii. 1-7).
 - d.* They seek to influence Pharaoh by "signs" (8-13).
 - e.* And by "judgments," the ten plagues (vii. 14-xi. 10).
3. The victory, and commemorative institutions (xii. 1-xiii. 16).
 - a.* First institution. The Israelitish year (xii. 1-2).
 - b.* Second institution. The passover (3-28).
 - c.* Incidents at leaving Egypt (29-42).
 - d.* Additional points concerning the passover (43-51).
 - e.* Third institution. Sanctifying the firstborn (xiii. 1-2).
 - f.* A message given by Moses to the people (xiii. 3-16).
 - Remember the day, abstaining from leaven (3-4).
 - In future time observe passover feast (5-10).
 - In future time sanctify the firstborn (11-16).

In the book of Exodus as in Genesis there are many instances in which statements are duplicated, and there are variations of vocabulary and of other literary marks. For example, three different words are used for the hardening of Pharaoh's heart. Certain passages attribute actions to Moses and Aaron, and others to Moses without mention of Aaron. It is quite supposable that some of these differences may be due to the use of various sources. As a matter of fact, certain scholars have, with great painstaking, distributed these narratives among the hypothetical sources which they designate J and E and P, with their various redactors. These distributions are an attempt to solve problems of human conduct—the conduct of the supposed writers and edi-

tors of Genesis and Exodus—on the basis of mere circumstantial evidence, of circumstantial evidence that is mostly very tenuous and insufficient. The attempt is praiseworthy if we take it for just what it is worth, and accept its conclusions only so far as they have proof. But if one confines himself to this, he will regard the problem of the sources as not yet solved. Especially will he refuse to accept inferences drawn from some supposed solution of it as discrediting statements of fact made in the writings themselves.

In the critical discussions especial interest attaches to the passage (Ex. vi. 2-8) in which Deity reveals himself to Moses as Jehovah. This passage is often cited as affirming that the name Jehovah had never before been known among men, and therefore as contradicting the numerous passages which represent that this name was in use from the time of Eve down. But if one will take pains to examine the passage, he will observe that it is an echo from the account of the giving of the covenant of circumcision (Gen. xvii.). What Deity is here represented as affirming is simply that it was not under the name Jehovah, but under that of El Shaddai that he made himself known in the covenant of circumcision. He is now willing to renew the covenant in the more significant name Jehovah. He says nothing as to the extent to which the name Jehovah may have been known in other relations than that of the covenant of circumcision.

It is alleged, however, that the man who wrote this passage held the opinion that Israel's God had not been recognized as Jehovah before the name was thus revealed to Moses, and that the passages which use the name must therefore have been written by other authors. It is further alleged that this man held the opinion that worship by sacrifice began in Israel with the laws given by Moses, so that all the passages that speak of worship by sacrifice in the earlier time are by other authors. There is a certain plausibility in this, but the whole theory becomes incredible when we note that it is further held that this man who thought that the name Jehovah and the sacrifices were first used in the time of Moses was a man who lived later than the others, and was familiar with what they had written.

The narrative says that the first demand made of Pharaoh was for permission to go into the wilderness to keep a festival (Ex.

iii. 18; iv. 23; v. 1, 3). Very strangely Christendom seems to have agreed to interpret this as a pretext designed to deceive Pharaoh, perhaps generally regarding it as a justifiable deception. There is nothing in the account to indicate that any deception was intended. The demand certainly served as a test of the disposition of Pharaoh in the matter. But it was a reasonable demand. If he had granted it, all else might supposably have followed by reasonable negotiation.

The tenth International Lesson.—It is the eleventh chapter of Exodus, and is properly the concluding part of the account of the judgments inflicted on Egypt, though these judgments are mentioned again in the following chapter. The order of the statements in the chapter is a little perplexing. The tenth chapter closes in the midst of the account of the last words spoken by Moses to Pharaoh. These words are interrupted (xi. 1-3) to call the reader's attention to the fact that the results of the last "judgment" had been revealed to Moses, and that the preparations were already in progress for enabling Israel to start from Egypt promptly, as soon as the judgment should fall. Then we have the continuation of the words of Moses to Pharaoh (4-8), and his leaving Pharaoh "in hot anger." Then the author (9-10), having completed his narrative of Jehovah's judgments upon Pharaoh, makes a summary concerning one significant aspect of it. He reminds his reader that neither Jehovah nor Moses were disappointed at the result. Pharaoh had been given his opportunity, but they had both known beforehand (iii. 19-20; iv. 21; vii. 3-4) that he would refuse to accept it, so that the result would be the hardening of his mind, and the glorifying of Jehovah as the champion of Israel.

The eleventh Lesson.—It is the account (xii. 3-14) of the instituting of the passover, one of the three Israelitish institutions that are here said to have been made commemorative of the deliverance from Egypt.

The Old Testament contains other passages concerning this festival (Ex. xii. 43-xiii. 10; xxiii. 15; xxxiv. 18; Lev. xxiii. 4-14; Num. ix. 1-14; xxviii. 16-31; xxxiii. 3-4; Deut. xvi. 1-8; Josh. v. 10; 2 Ki. xxiii. 21-23; 2 Chron. viii. 13; xxx.; xxxv.; Ez. vi. 19-22; Ezek. xlv. 21-24). It would not be a bad thing for any one to study this list of passages, and satisfy himself

whether they give, taken altogether, a consistent and credible account.

It is alleged that the accounts are not consistent—that the pass-over was originally one festival, and the feast of unleavened bread another, that the accounts we have are pieced, and that by dissecting them we can trace the gradual evolution of the final passover institution from its more primitive elements. There is no room in this article for discussing these allegations, but we may study briefly the one point that is more salient than any other. It is required in Ex. xii. 9, that the lamb be roasted with fire, “and in no wise boiled with water.” The assertion is made that this is in contradiction to Deut. xvi. 7, where the requirement is that the passover lamb be boiled.

Whether there is here a contradiction depends upon the meaning of the word translated “boil.” There are about thirty-one occurrences of the words of this stem. This number, surely, should be enough to show the usage. Intransitively, the meaning is to become mellowed or softened, so as to be suitable for eating. Transitivity, it denotes an operation causative of such mellowing or softening. The mellowing may be due to natural causes. For example, “the harvest is ripe” (Joel iii. 13 [iv. 13]), or the ripening of the grapes on the clusters in the dream of Pharaoh’s butler (Gen. xl. 10). Or the mellowing may be due to the use of artificial heat in any form of cooking. When Tamar cooked cakes for Amnon, “and took the cooking pan and poured them out before him” (2 Sam. xiii. 8-9), she certainly did not boil them. In several instances we know that the cooking was done by boiling, because water is mentioned, or for other reasons found in the context. Boiling was the most common way of cooking flesh. But in other instances, the cooking certainly was not done by boiling, and in yet other instances we have no information as to how it was done.

With this in mind we are ready to compare the two statements:

“Ye shall not eat it raw, nor in any way cooked with water, but roast with fire” (Ex. xii. 9).

“And thou shalt cook it in the place which Jehovah thy God shall choose” (Deut. xvi. 7).

There is certainly no necessary conflict between the two. Apparently the Chronicler had the correct idea of the matter when

he wrote:

"And they cooked the passover with fire, according to the ordinance; and the holy things they cooked in the pots and in the caldrons and in the pans" (2 Chron. xxxv. 13).

Here the cooking with fire is one kind of cooking, that in pots and caldrons is another, and perhaps that in pans a third, the three corresponding to our roasting or broiling, our boiling, and our baking or frying. Similarly the other seeming discrepancies in the legislation for the passover vanish when we examine them closely.

The twelfth Lesson.—It is on the passage of the Red Sea, and is contained in Ex. xiv. 19-27. With Ex. xiii. 17, there begins a third section of the book, introduced by the words:

"And it came to pass, when Pharaoh sent out the people, God led them not by the way of the Philistines."

The section thus begun continues without interruption for some chapters. It includes the lesson on the crossing of the sea.

To understand correctly this account, we need to attend more carefully than is sometimes done to certain statements made in it. The Israelites were many hundreds of thousands in number. They were not crowded into cities, but were principally engaged in farming and shepherding. Their houses were in the same territory with those of people of other races. This is proved by the statements that the destroyer of the firstborn omitted the Israelitish houses, and that the Israelitish men and women were to make demands upon their Egyptian neighbors. It follows that the territory where there were Israelitish homes was some thousands of square miles in extent. The Israelites started to leave Egypt in many hundreds of parties from many hundreds of neighborhoods. Taking cattle and sheep with them, they moved very slowly. The writer in Exodus gives the account of the march of a single column. In it were the leaders, and representatively that column was Israel. But certainly the writer never intended his readers to understand that the whole Israelitish population was in that one column. He tells us that this column, after reaching the border of the wilderness, turned back, and encamped at a point where the Egyptian forces were able to cut them off from any natural route into the wilderness (xiv. 2-4). The purpose of this was strategic. Its strategy

was successful, and resulted in the overthrow of Egypt in the sea. If this column with the leaders had simply marched out into the wilderness, the Israelites who had not yet joined the column would have been at the mercy of the Egyptians. The overthrow at the sea so broke the power of Egypt that it opened the path of freedom for the whole nation, and not merely for those who crossed with Moses.

These considerations have many bearings, direct and indirect, on many points in the narrative. If we regard this account as historical, we should allow historical perspective to have a place in interpreting it.

THE DAY OF JEHOVAH.

PROFESSOR A. S. CARRIER, D. D., M'CORMICK SEMINARY, CHICAGO.

The term Day of Jehovah is one that confronts us so often in the Old Testament that it is well worth our while to study some phases of its scope and significance. The first inquiry concerns the form of the expression, why *Day* of Jehovah? It has been suggested that a clue may be found in the words "Day of Midian" (Is. ix. 4). The objection is that Midian's day was one of defeat and overthrow, while Jehovah's is one of triumph, nevertheless *period of crisis* is the fundamental conception of both. Another passage in Isaiah throws some light upon the origin of the phrase: "The Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon: that he may do his work, strange is his work, and bring to pass his act, strange is his act" (Is. xxviii. 21). As we shall see later, the term had not become stereotyped in Isaiah's day and the activities embodied in it were the prominent elements. We might paraphrase the expression thus: The period when Jehovah's power and glory shall be manifested in saving and exalting his people.

A second inquiry may be made as to the date when the term first appeared. The expression may be relatively early, but it is the eighth century prophets who first introduce it into Hebrew literature. It would appear, however, that its popular usage somewhat antedated this, for the contemporaries of Amos seem

to have talked largely of "the Day of Jehovah," as if his generation at least had some definite expectations on the subject. Furthermore, without being able to dogmatize, there is some reason to think that the term was current in Northern Israel before it became so in Judah. It is certain that Amos met it in the Northern Kingdom, when he stood before its altars and denounced its corruptions. Isaiah in his earliest prophecies shows much less familiarity with the phrase.

It will be interesting to examine a few of the passages which bear upon our subject, and in doing this some will be chosen which while not using the particular words in question, very evidently contain the idea. As has been hinted above, it is Amos who introduces us to the term, and it is with a "woe" that he heralds it. It is to be a day of darkness in which no glimmering of light shall be seen, a day of swift-pursuing, unrelenting vengeance. "Woe unto you who desire the Day of Jehovah, he cries" (Am. v. 18). The entire prophecy is in a way a description of various phases of the Day's terrors; earthquake, famine, eclipse are the manifestations of Jehovah's wrath; Nemesis, which pursues its victims to the depth of sea and slays them there, is a messenger and minister of his judgments.

Hosea, a native of the northern kingdom as Amos was not, never uses the specific term which we are discussing, but his heart seems bursting with terror on account of an impending crisis. It is he who utters the words which in the New Testament describe certain of the events of that great day: "They shall say to the mountains, Cover us, and to the hills, Fall on us" (Hos. x. 8); and again, in language which reminds us of Amos v. 19, he says, "Therefore I am unto them as a lion; as a leopard I will watch by the way; I will meet them as a bear that is bereaved of her whelps" (Hos. xii. 7). The earliest prophecies of Isaiah are of a similar character, but he employs the term "Day of Jehovah" as if it possessed a certain novelty to him. The Lord of Hosts hath a day upon all that is proud and haughty, and upon all that is lifted up and it shall be brought low (Is. ii. 12).

It is from the prophets of the Seventh Century that the most distinct pictures of the Day of Jehovah come. Zephaniah's description influences and determines all subsequent thought upon the subject. He calls it "a day of wrath, a day of trouble and

distress, a day of wasteness and gloom, a day of clouds and thick darkness, a day of trumpet and alarm against the fenced cities and high battlements" (Zeph. i. 15, 16). It is to be a terrible end of all those that dwell in the land (i. 18), the Lord will cut off the nations (iii. 6, 8). From this wide-sweeping desolation the meek of the earth are to hide themselves until the Lord's anger be overpast (ii. 3). The proudly exulting ones shall be taken out of the midst of the land and an afflicted and poor people shall dwell there who trust in the name of the Lord (iii. 12).

As if to emphasize the idea of judgment upon the sinful world powers, comes the prophecy of Nahum against Nineveh. While the oracle is confessedly specific and local it voices the growing expectation and hope that all the foes of Israel must go down in irretrievable ruin, and that the Lord and his people shall alone be exalted. It is the cry of those whose patriotic longings would be satisfied by nothing but a regenerated earth in which there should be nothing to hurt or destroy. Nahum does not use the term Day of Jehovah, but he gives a concrete example of one phase of that day.

Jeremiah presents in his peculiar style many of the features that are familiar in other prophets, but consistently with his spirit, the final deliverance emerges and stands out in clear relief as the dominating idea.

That day is great he says so that none is like it, it is even the time of Jacob's trouble; but he shall be saved out of it (Jer. xxx. 7). The advance of Nebuchadnezzar in 605 B. C. was to him the foretoking of the universal judgment of the world. But more pleasing to him than such pictures of doom is the prospect of that time when the new covenant shall be made between God and his people (Jer. xxxiii).

The testimony of Ezekiel should be added, who says the Day of Jehovah is to be the time of the heathen (Ezek. xxx.).

Passing the post-exilic prophets in rapid review: Haggai predicts the shaking of the heavens and the earth, and declares that the latter glory of God's house shall be greater than the former (Hag. ii. 6, 7, 9). Zechariah prophesies that the Lord is to come to dwell in Zion, and that many nations are to join themselves to the Lord in *that* day (Zech. ii. 11). Judgment is past for Israel but still awaits the nations. Note also chapter xiv., where the

phrase *in that day* occurs repeatedly as if it were a technical expression of well known meaning in that period. Malachi describes the day of the Lord's coming in fiery language. It shall burn like a furnace and consume all the proud, but unto those who fear his name the Sun of Righteousness shall arise with healing in his wings (Mal. iv. 1, 2).

Gathering up a few of the results and conclusions that may be drawn from this brief study the following will be seen to be some of the prominent features of the Day of Jehovah that are common to all the prophets: 1. The day is to be one of Jehovah's self-manifestation. The Lord alone shall be exalted in that day (Is. ii. 11).

2. It is to be a day of ethical revelation and spiritual rehabilitation. The lofty looks of man shall be brought low (Is. ii. 11). I will turn to the nations a pure language that they all may call upon the name of the Lord to serve him with one consent (Zeph. iii. 9).

3. It is to be a day of national crisis. The triumph of Jehovah and Israel are indissolubly connected.

Taking up the phases which appear in the three great periods, we shall note first that the Day of Jehovah unfolds like a panorama as we pass from the eighth century to post-exilic times. At first it may almost literally be called a *day*, but the prophetic horizon gradually widens until it takes in a world tragedy and triumph. Further, the eighth century prophets are almost entirely concerned with Israel and Judah, their sins and their punishment; but the seers of the seventh century see further, they behold the valley of Humiliation, but they look beyond to the mountains of privilege and blessing upon which Israel is yet to stand. Later still, when the post-exilic prophets delivered their message, they looked back upon Israel's judgment as mainly passed, her iniquity as pardoned, her sin as purged, rest and triumph are to be hers, but those who have exulted in her downfall are to meet the wrath of God, whose people they have despised.

There is good reason to believe that the people had another and vastly different conception of the Day of Jehovah, and that this conception was fostered by those who are characterized as false prophets, to them the day was to be one of triumph, no period of chastisement or suffering was anticipated, but their history was

to be a climax of glory. It is this misconception that Amos opposes; and it appears probable that the prophetic ideal from beginning to end was a reaction from the easy, senseless optimism of a people who thought that thousands of rams and ten thousands of rivers of oil would make their calling and election sure.

The passages studied and their apparent sequence taken in connection with what has just been said about the contrast between the national and the prophetic conception suggest a theory regarding the origin of the first verses of Isaiah ii. As is well known this passage is almost verbally identical with Micah iv. 1-3. Critics are far from unanimous in their treatment of this passage, the majority incline to make it much later than its context. But comparison with examples cited above points rather to an early origin. The opening words, "in the latter days," are often taken as an indication of a late date. The *a priori* possibility of a late insertion in Isaiah might be granted, but why should the interpolator have worked upon Micah also? The use of the passage in both prophets points, however, to an origin external to both; but the conception embodied is early rather than late. Observe that there is no past of judgment, neither is any future catastrophe predicted. The consciousness of sin is also totally lacking. All the later prophets who speak of the "Day of Jehovah" refer to a judgment for sin through which Israel has passed and the earlier prophets declare that Israel must be punished. Here Israel is the central point of the world, toward which nations move in pilgrim bands to learn the law and will of Jehovah. Israel's pride in her unique privileges is embodied in the picture.

Did Isaiah adopt this as his own? Even a cursory reading of the succeeding verses should show that he repudiates the idea embodied in verses 2-4, for he says Jerusalem is full of idols, of luxury, of violence, by no means a city from which the law of Jehovah should or could proceed. The "Day of Jehovah" is to come as a day of wrath to sweep away the refuge of lies. When he says, "O house of Jacob come ye and let us walk in the light of the Lord" (v. 5), he declares that the ideal of verses 2-4 is the exact reverse of the true condition of affairs. Verses 2-4 are, in other words, the national conception of what the latter days are to bring, without the slight realization of the thoroughgoing

character of righteousness, without a thought that the Lord required obedience and not sacrifice. Isaiah confronted the same problem in Judah that Amos had met in Israel and he seems to say, this is what you are looking for, world supremacy, religious domination, while you are paying Jehovah nothing but lip-service. How inadequate, how paltry this is! You will never reach the mountain height, toward which you fondly dream the nations are moving to receive instruction from you, until you yourselves have passed through the Valley of Humiliation and been purged with the fires of God's wrath.

Special prominence has been given to this passage because together with Amos v. 15 ff. it illustrates the two opposing conceptions, national and prophetic, and shows the drastic method of the prophets when they combatted false ideals. Still another point must be alluded to, though the full discussion would lead us too far afield, and that is the relation of the Old Testament doctrine of the "Day of Jehovah" to the New Testament eschatology. In some respects the attitude of Jesus Christ to the expectations of his time is like that of the earliest prophets. Spiritual pride and unreasoning optimism were met with predictions of relentless judgment as scathing and unsparing as those of Amos. As in the later prophets so in Christ's teachings a period of some length is to culminate in a final judgment, and in the recognition and reward of the righteous. The new elements consist in the distinct personality of the Judge, and in the absence of any reference to Israel or any righteous remnant of that people as the exclusive recipients of God's favor, those who meet with the final reward are those who have watched. Here as in other cases the Old Testament doctrine is universalized, and that which was to be true of Israel is shown also to be an object lesson of God's dealings with the world at large.

THE PAULINE CONCEPTION OF REDEMPTION.

PROFESSOR GEERHARDUS VOS, PH.D., D. D., PRINCETON, N. J.

In a previous number of *THE BIBLE STUDENT* we examined the Pauline conception of reconciliation, which we found to belong to the military sphere, its result being conceived by the Apos-

tle as peace. The conception now before us belongs to the commercial sphere. Of course, underneath both lies the more fundamental forensic mode of viewing the work of Christ, which corresponds to the Pauline idea of righteousness. It will be most correct, therefore, to speak of the military-forensic and the commercial-forensic representations given by the apostle of Christ's objective saving work. We must remember that in the ancient world reduction to slavery as a consequence of guilt or debt was quite common.

The terms which Paul uses to describe this redemptive aspect of the atonement are the following: (1.) The verb *λυτροῦν* with its derivations found in Rom. iii. 24; viii. 23; I. Cor. i. 30; Eph. i. 7, 14; iv. 30; Col. i. 14; I. Tim. ii. 6; Tit. ii. 14. (2.) The verb *ἀγοράζειν* and its compound *ἐξαγοράζειν* in I. Cor. vi. 20; vii. 23; Gal. iii. 13; iv. 6. (3.) The verb *περιποιεῖσθαι* in Acts xx. 28. All these terms, especially the first mentioned, have their source in the Old Testament. *Λύτρον* "ransom" is the Septuagint rendering for a number of Hebrew words signifying the value paid to deliver a captive or a person liable to legal punishment. The Old Testament already transfers this idea to the religious sphere and speaks of Jehovah as ransoming or redeeming his people, the two chief Hebrew words for this being גאֹל and פִּדָּה. As a rule, however, when using this representation, with Jehovah as the subject of the act, it does not reflect upon the idea that any price is paid for the deliverance of Israel.* The point of comparison, which determines the choice of the figure, lies rather in this, that Israel is in virtue of the covenant the property of Jehovah, so that every act of deliverance assumes the character of an act whereby He reacquires his original possession.† Undoubtedly this idea explains why the Old Testament employs the terms mentioned in preference to other words descriptive of deliverance in general. Of course, there are passages in which this thought need not have been consciously present to the mind of the writer, *i. e.*, where "to

*According to Ex. xxx. 11, the individual Israelites must ransom themselves by paying a fixed sum of money to Jehovah. Cfr., also, Isa. xliii. 3, and on the other hand lli. 3.

†Hence the Septuagint renders these verbs by *λυτροῦσθαι* in the middle voice, "to redeem for one's self." The active voice *λυτροῦν* signifies "to sell, let go free for a ransom." Cfr. Tit. ii. 14.

redeem" or "to ransom" may have acquired the general sense of "to deliver." But in such passages as Deut. ix. 26; II. Sam. vii. 23; Isa. lii. 2, the original conception is easily recognized. Further, it should be observed, that in the Old Testament the idea of redemption is employed throughout in the national, political sense. God redeems Israel from the bondage to which her enemies have reduced her. In an indirect, typical way only, is the principle of the spiritual redemption of the people of God exhibited. Besides, Ps. cxxx. 8, "And He shall redeem Israel from all his iniquities," there is no Old Testament passage in which the spiritual idea involved finds direct expression.

In some instances Paul closely attaches himself to the Old Testament conception of the word. There is a well-defined eschatological usage of the term "redemption" in his epistles, which has associated with it the thought that God will in the last day recover what is originally or in principle his own. Thus in Rom. viii. 23, the apostle speaks of "the redemption of the body," as an act of adoption, *i. e.*, he recognizes in it the logical result of the relation of sonship in which the believer stands to God. Perhaps in I. Cor. i. 30, also, where it is coördinated with "righteousness" and "sanctification," the word "redemption" describes the final step in this process of subjective salvation. But especially in two passages of the Epistle to the Ephesians do we find an exact reproduction of the Old Testament idea. In i. 14, the Holy Spirit appears as the earnest of our inheritance, which earnest is given with a view to the redemption of God's own possession. And in iv. 30, the readers are said to have been sealed in the Holy Spirit of God unto the day of redemption. The Holy Spirit marks them as God's property, which He will reclaim at the end.

It is not possible to determine whether in the instances quoted the apostle, besides implying the notion of "recovery," also means to imply the further thought that this recovery rests on the legal basis of the payment of a ransom-price. In the other passages, however, the context shows that this latter thought was not only in his mind, but formed the centre of the conception. The only question is to what extent he means to press the comparison from this point of view. To say that Christians have been delivered for a price may express no more, than that their deliverance involved great expense to God, and there need be no reflection in it

upon the further truth that God in a different relation was also the one who had to exact this ransom and to whom it was actually paid. This seems to be the case in I. Cor. vi. 20; vii. 23. Here Paul simply emphasizes that, inasmuch as God has bought the believer for Himself and that at great cost, He is entitled to a proportionate return of service and obedience on the believer's part. Here to enquire for the Person to whom the ransom was paid would carry us beyond the scope of the apostle's intention. Elsewhere, however, he uses the figure in such a connection, that we should miss the very point of his statement, were we to leave this latter element out of consideration. According to Gal. iii. 13, "Christ bought us free from the curse of the law, having become a curse for us." Here the participial clause explains how the redemption took place: Christ paid by letting Himself be made a curse. The implication is, that the same curse to which we were exposed was borne by Christ, and this further involves that the price paid by Christ was paid to the same power to which we were criminally indebted, viz: to the law. And, inasmuch as God stands back of the law, the inference is inevitable, that to Paul the crucifixion meant the payment of the price to God, in order that we might be freed from the payment of the same price in our own persons.

But against this interpretation of the apostle's train of thought various objections are raised. It is said that Paul does not declare Christ to have become "*the* curse," *i. e.*, the definite curse of the law resting on sinners, but simply "*a* curse." And further it is said, that the sequel proves the correctness of the significance thus attached to the absence of the article. For here Paul so represents it, that Christ became cursed, because He was hung upon the tree, whereas, according to the common interpretation, He was hung upon the tree because He was accursed. In other words, Paul stops short of representing the death of Christ as bearing a penal character in the intention of God and for Christ's own consciousness.* These two arguments, however, cannot disprove the identity of the curse of Christ with our curse. That the absence of the article does not compel us to think of another curse than that of the law may be seen from vs. 10: "As many as are from works of law are under *a* curse." Paul omitted the article,

*So Stevens, *The Theology of the N. T.*, p. 411. °

both in vs. 10 and vs. 13, because he wished to use the word "curse" in its abstract qualitative sense. The other difficulty also easily resolves itself. The quotation from Deut. xxi. 23, is not intended to give the *actual* ground why Christ became a curse, but only the ground on which it can be *affirmed* that He became a curse. The actual ground was Christ's vicarious exposure to the condemnation of the law. While, therefore, these objections carry no weight, the whole structure of the sentence, here as well as in II. Cor. v. 21, emphasizes the identity of the curse under which we stood and of that under which Christ came to stand. The substantive form of the statement, "a curse" rather than "accurst," expresses most fully the identification of our Lord with the punishment for sin. Not because Paul wished to weaken or qualify the statement, but because he wished to strengthen and generalize it, did he choose the noun instead of the adjective.* Moreover the quotation from Deuteronomy proves that he was ready to apply the adjective to Christ.

Ritschl has attempted in yet a different way to relieve the harshness of the expression. He thinks Paul distinguished between the curse of the law and the curse of God, and appeals to vs. 19 in proof of this distinction. But, although the law is here said to have been ordained through angels, this by no means alters the fact that God is its ultimate source.† Besides this, the agency of the angels in the original promulgation of the law, does not involve that they are also the agents for enforcing it, *i. e.*, the originators of the curse. There is no evidence that Paul held this view of the curse of the law as mediated by angelic powers. In the few passages where he seems to teach that superhuman spirits were concerned in the crucifixion of Christ (I. Cor. ii. 8, 9; Col. ii. 15) these figure not as representatives or agents of God, but as adversaries of God as well as of Christ. These passages, therefore, throw no light on the problem and do not admit of combina-

*In the passage from Corinthians Paul probably had an additional motive for avoiding the expression that Christ became "a sinner" or "sinful" for us. These expressions would have been liable to misinterpretation, because sin is a subjective condition as well as an objective status. But no such ambiguity could attach to the affirmation that Christ became "accurst." A curse is always an objective relation. Hence Paul's sole motive in using the noun must have been to strengthen the statement.

†Notice Paul says δι' ἀγγέλων not ὑπ' ἀγγέλων.

tion with Gal. iii. 13, 19. Ritschl's interpretation of "the rudiments of the world" as referring to angels in iv. 3, 9, is too precarious to justify the conclusion, that Paul made angels the ultimate source of the curse of the law in distinction from God.

There is still another consideration by which Ritschl has attempted to break the force of the apostle's statement. He maintains, that the pronoun "us" refers to the Jews exclusively and stands in pointed contrast to the word "Gentiles" in vs. 14. Christ redeemed the Jews from the curse of the law, that upon the Gentiles might come the blessing of Abraham in Christ Jesus. If this were correct, then the redemptive transaction would after all be but a procedure by which God freed the Jews from a curse resting upon them alone, and would not have the significance of a comprehensive atonement necessary to salvation as such. But this restriction cannot be allowed. On such a view the teleological connection between the removal of the curse and the coming of the blessing upon the Gentiles remains entirely unexplained. This connection becomes clear only when "us" is understood comprehensively of both Gentiles and Jews. The Epistle to the Romans shows that Paul considered the Gentiles equally as much subject to the divine wrath as the Jews. Though the law had not been revealed to them in its explicit Jewish form, nevertheless they were virtually under its curse and had to be redeemed from this, before the blessing could come to them.*

In the remaining passage of the Epistle to the Galatians, where the same figure occurs (ch. iv. 4), the implications are somewhat different. Here it is not the curse of the law, from which freedom is secured by the payment of the ransom, but the obligation to fulfill the law in its ceremonial aspect. The leaders had been slaves under these "rudiments of the world." The work of Christ delivered them from this bondage and gave them the status

*Attention has been called to the abbreviated form in which Paul quotes the words from Deuteronomy. In the Hebrew text (as also in the Septuagint) the statement reads: "for every one that hangeth on a tree is accurst *of God.*" Paul omits the words "of God." It is asserted that this omission must be intentional and significant. But obviously Paul quotes only so much as was strictly essential for establishing the point in question. This was the fact of the curse as such. On this and not on that it was a curse of God, lies the main emphasis in the connection. But, although the emphasis does not rest on the divine source of the curse, we have no right to say that Paul denied this source and for that reason abbreviated the original text.

of sonship. His work was therefore a ransom which bought them their freedom from observance of the ceremonial system. This also, however, did not apply to the Jews exclusively, for according to verses 8 and 9 there was a sense in which the Gentiles also had stood under the "rudiments of the world." Now, if it be not merely freedom from the curse of the law, but freedom from the obligation to keep this law, that Christ has bought, then the price paid by Him will have been conceived by Paul in accordance with this purpose, as consisting not merely in his death, but as involving also his subjection to the ceremonial ordinances of the law. And this is confirmed by the Apostle's statement, that Christ was made of a woman, *made under the law*. These last words must refer to something coinciding with his birth. His life of obedience to the law is the ransom Paul has in view. The principle of his active obedience is here actually enunciated, although this active obedience as here defined does not quite cover the range of the active obedience of the Mediator as defined in our Dogmatic theology. It refers specifically to the ceremonial law as such, whence the positive counterpart of the slavery abolished is sonship rather than life.* The objection has been brought to the view here taken, that Christ's obedience to the ceremonial law did not begin with his birth. This objection lacks force for two reasons: (1) Paul could conceive of the birth of Christ as the natural introduction into the life of obedience; in virtue of his Jewish birth He was under the law, *i. e.*, obliged to fulfill it as soon as He became capable of doing so. (2) The law imposes obligations even upon infants, *e. g.*, circumcision, so that a state of subjection to it may be said to have begun with the birth of Christ.

In the light of the unambiguous passages already discussed we are now prepared to understand those mere general statements in which the idea of redemption is associated with justification and propitiation (Rom. iii. 24, 25) or with forgiveness and grace (Eph. i. 7; Col. i. 14.) The use of such forensic terms with reference to the result of the redemption proves once more that the justice of God was concerned in the transaction, that in its ultimate analysis the ransom was a ransom paid to God, and the de-

*Elsewhere Paul speaks of the active obedience in its wider sense, *e. g.*, Rom. v. 17, 18.

liverance secured a deliverance especially from the bondage of guilt.* It is true that thus a peculiar situation results: the Person from whom the sinner is bought, the Person who buys him, and the Person for whom he is bought, are the same. But this need not stagger us. If Paul, as we have seen in a preceding article, was able to conceive of God in the process of reconciliation, as sustaining towards the sinner and towards Christ simultaneously this twofold relation of love and of wrath, then there is no reason to doubt, that he could also ascribe to God in the process of redemption the threefold relationship above formulated. He bought us for Himself with reference to his love, He bought us through Himself, viz: in Christ, He bought us from Himself with reference to his justice or wrath.

Finally, it should be observed that in I. Tim. ii. 6, the vicarious character of the redemptive transaction has found unequivocal expression in the use of the prepositive *ἀντί*: "who gave Himself *ἀντίλυτρον* for all."

*Only in Tit. ii. 14, "Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a people for his own possession," the reference seems to be rather to the bondage of corruption than to the bondage of guilt, although the latter need not be entirely excluded even here.

Current Biblical Thought.

The Criticism Of Acts.

In *The Church
Quarterly Review* for

October, there is be-

gun a series of articles in which it is proposed "to examine carefully recent criticism on the New Testament and to try to estimate its value." This first article is concerned with recent criticism of the Acts of the Apostles, and apparently does not complete what it is proposed to say on that single book. The old custom obtains in *The Church Quarterly Review* of putting a list of books at the head of each article—all of which are unsigned—and thus giving to its articles the appearance of veritable reviews. At the head of this article stand the titles of the articles on Acts in the *Encyclopedia Biblica* (by Prof. SCHMIEDEL), and Hastings's and Smith's *Bible Dictionaries* (by Mr. HEADLAM and Bishop LIGHTFOOT, respectively), together with BLASS' new edition of Acts, POTT's book on the Western text and the "we-source," and HARNACK's remarks on the Apostolic Decree and BLASS' hypothesis. The article, however, is largely devoted to the criticism of Prof. SCHMIEDEL's article; only occasional mention is made of BLASS' and POTT's studies, and incidental use of HARNACK's remarks. Doubtless another article will be given to Mr. HEADLAM's and Dr. LIGHTFOOT's views. The tone of the article is somewhat assured, although a careful attempt is made to speak with prudence, sometimes with an almost affected diffidence. The standpoint of the writer is thoroughly conservative (except with respect to the history of the Canon),

and although there is little sign of particularly deep scholarship, there seems to be no real lack of general competence. The opening pages are given to an orientation in regard to the general right of criticism and the rightfulness of recent criticism. Perhaps there is a shade too much protesting here: who really denies the right and duty of criticism? But these form very readable pages and are soundly reasoned. Recent theories as to the text of Acts are then taken up and the author's adherence to the conclusions of WESTCOTT and HORT indicated. The "more important questions" of the author, composition and date of Acts are then reached, and are discussed by means of a running criticism of Prof. SCHMIEDEL, whose ingrained partisanship and patent one-sidedness are neatly exposed. The verdict passed on him is severe, but thoroughly justified by the evidence: "There is no fairness nor any power of seeing both sides of an argument; he is not a critic, he is a partisan." The authorship by Luke, Paul's companion, is not only successfully defended against SCHMIEDEL's attack, but is positively supported by three direct lines of argument: one derived from the silence of Acts as to Paul's Epistles, which is best explained by supposing the author to have been in the circle from which they emanated; one from the undeveloped character of the theological language in Acts; one from the complete absence of any reference to monarchical episcopacy. The date of Acts is assigned to 65-80 A. D.

There is an interesting estimate of Bishop Westcott. Bishop WESTCOTT in *The Church Quarterly Review* for October, pp. 182-197, which opens strikingly with the contention that it was not in spite of their scholarship, but distinctly because of it, that LIGHTFOOT and WESTCOTT made great Bishops. "They brought to the work of the see the power which only the discipline of learning could produce. There have been many great administrators among our Bishops, and many men of high spiritual power, but LIGHTFOOT and WESTCOTT stand alone. Their learning enabled them in their several ways to deal comprehensively with the problems of an age of increasing specialization," etc. The annals of WESTCOTT's life are those of a simple scholar:—born in Birmingham in 1825; educated there under Prince Lee; entered at Cambridge in 1846; graduated in 1848; elected Fellow of Trinity College in 1849; assistant Master at Harrow in 1851; Canon of Peterborough 1860-1883; of Westminster 1884-1890; Regius Professor of Divinity at Cambridge 1870-1890; Bishop of Durham 1890—to the end. It is a life filled with learning and the products of learning. His main literary work centered around the scheme for a commentary on the New Testament undertaken by him in conjunction with his two friends,

LIGHTFOOT and HORT. Of the three, he alone completed the part assigned to him—the Gospel and Epistles of John and the Epistle to the Hebrews. The works on the origin of the *Gospels* and on the *Canon* as well as the great work on the New Testament Text may be regarded as, in his mind, ancillary to the exposition of the Scriptures. What was more than this may be thought of—voluminous as it was—as parergon. Stress is properly laid on the minute scrutiny of the text which characterizes WESTCOTT as a commentator, and which was defended successfully by him as consonant with the richness of meaning of the New Testament. On the other hand, there is an unsuccessful attempt partially to vindicate him from the charge of obscurity in his thought and style, especially when dealing with theological themes. His theology had a decidedly mystical tinge and partook of the ordinary obscurity of the writers of this school. It has been even said that Dr. WESTCOTT studied obscurity, on the ground that teaching by suggestion was more effective than plain inculcation. But the truth is that many of the conceptions that he sought to inculcate were in and of themselves shadowy, and, indeed, required to be held in a shadowy condition on pain of vanishing away.

B. B. W.

Books Received.

Thomas Nelson & Sons, New York.

THE HOLY BIBLE: American Standard Edition, with carefully selected References and Topical Headings prepared by the American Review Committee. Prices from \$1.50 to \$9.00.

J. B. Lippincott Co., Philadelphia.

THE TEMPLE BIBLE: The First Book of Moses Called Genesis. Edited by A. H. SAYCE, D. D., LL. D. Pp. xxii., 170. 1901.

Henry Frowde, New York.

THE NEW CENTURY BIBLE: St. Matthew; Introduction, Authorized Version, Revised Version, with Notes, Index and Map. Edited by Prof. W. F. SLATER, M. A., of Didsbury College, author of the Faith and Life of the Early Church. Pp. 332. 1901.

ST. LUKE: Edited by WALTER F. ADENEY, M. A., Professor of New Testament Exegesis, New College, London. Pp. 404. 1901.

THE OXFORD SELF-PRONOUNCING BIBLE: S. S. Teachers' Edition. Long Primer Type. References, Concordance, and Teachers' Helps.

Jennings & Pye, Cincinnati; Eaton & Mains, New York.

THE CHRISTIANITY OF JESUS CHRIST: Is It Ours? By MARK GUY PEARSE, author of "Thoughts on Holiness," &c., &c. Pp. 192. Price 25 cents. 1901.

THE COMMENTARY ON THE OLD TESTAMENT: Vol. viii. Ezekiel and Daniel. By CAMDEN M. COBURN, D. D. Pp. 415. Price \$2.00. 1901.

SCIENCE AND CHRISTIANITY. By F. BETTEX. Translated from the German. Pp. 326. Price \$1.50. 1901.

W. S. Auchincloss, 45 N. 20th St., New York.

ST. PETER THE APOSTLE OF ASIA. By W. S. AUCHINCLOSS. Pp. 129. 1901.

Lutheran Publication Society, Philadelphia.

THE REFORMATION DAWN. By F. V. N. PAINTER, A. M., D. D., Professor of Modern Languages in Roanoke College, and author of "A History of Education," "Luther on Education," etc. Pp. 245.

THE PROTESTANT CHURCH IN GERMANY: A General Survey. By Professor GEORGE H. SCHODDE, Ph. D. (Leipzig). Pp. 112. 1901.

The Union Press, Philadelphia.

LIFE BEYOND THE GRAVE. By Rev. H. S. HOFFMAN, D. D. 12mo., cloth. Pp. 311. Price \$1.00.

T. Y. Crowell & Co., New York.

RELIGION IN COMMON LIFE. By JOHN CAIRD, D. D., late Principal of the University of Glasgow. With a Brief Introductory Note by JOHN ANGUS MACVANNEL, Ph. D., Co-

lumbia University. "What is Worth While" series. Pp. 32. Price 35 cents. 1901.

ECCLESIASTES AND OMAR KHAYYAM:
A Note for the Spiritual Temper
of our Time. By JOHN FRANK-
LIN GENUNG. Author of "Ste-
venson's Attitude to Life," "The
Passing of Self," etc. "What is
Worth While" series. Pp. 32.
Price 35 cents. 1901.

Edwin S. Gorham, New York.

THE EVOLUTION OF BIBLE STUDY.
By the late HENRY DRUMMOND.
Pp. 52. 1901.

C. C. Birchard & Co., Boston.

THE STORY OF A CHILD: Translated
from the French of PIERRE LOTI.
By CAROLINE F. SMITH. Pp.
304. 1901.

Houghton, Mifflin & Co., Boston.

THE RATIONAL BASIS OF ORTHO-
DOXY. By ALBERT WESTON
MOORE, D. D. Pp. viii., 378.
1901.

*The Open Court Publishing Co.,
Chicago.*

"THE MEDITATIONS," AND SELECTIONS
FROM THE PRINCIPLES OF RENÉ
DESCARTES (1596-1650). Trans-
lated by JOHN VEITCH, LL. D.,
late Professor of Logic and
Rhetoric in the University of
Glasgow, with a Preface, Copies
of Original Title Pages, a Bib-
liography, and An Essay on Des-
cartes' Philosophy, by L. LÉVY-
BRUHL, Maître de Conférence,
in the Sorbonne. Pp. xl. Paper,
price 35 cents. 1901.

THE LEGENDS OF GENESIS. By HER-
MANN GUNKEL, Professor of Old
Testament Theology in the Uni-
versity of Berlin. Translated
by W. H. CARRUTH, Professor
of German in the University of
Kansas.

*Messrs. Hodder & Stoughton, Lon-
don, England.*

THE PAGES OF THE OLD TESTAMENT,
GENESIS TO CHRONICLES AND
JOEL. By Rev. GEORGE H. C.
MACGREGOR, M. A. Pp. xii., 178.
Price three shillings and six-
pence. 1901.

The State.

COLUMBIA, S. C.

DAILY—Twelve Months, \$8.00. SPECIAL RATES TO ALL MINISTERS OF THE GOSPEL—
Twelve Months, \$5.00; Three Months, \$1.50.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

Things to Remember:

CUT THIS OUT AND PASTE
IN A PROMINENT PLACE.

The State Company,

COLUMBIA, S. C.,

Besides publishing the Brightest and Newest Morning Paper in South Carolina, and the best Semi-Weekly Paper for country people, and publishers also of The Southern Christian Advocate, which represents seventy thousand Methodists of the State, is also equipped for

**FIRST CLASS
JOB PRINTING.**

NEW TYPE, NEW PRESSES, BEST INKS,
FINEST PAPER, EXPERIENCED
WORKMEN,

Which makes us
Prepared to Print

Books, Catalogues, Folders, Pamphlets,
Briefs, Notes, Drafts, Business Cards, News-
papers, Envelopes, Note Heads, Bill Heads,
Letter Heads, Visiting Cards, Report Blanks,
Coin Envelopes, Posters, Checks, Tracts,
Minutes, Statements, ON SHORT NOTICE.

WILL BE PLEASED TO QUOTE YOU PRICES.

The State Company,

The State Building.

COLUMBIA, S. C.

SOME INTERESTING FIGURES.

Capital Stock of the Four Great Banks of the World,
December 31, 1899.

Bank of England,	-	-	\$86,047,935
Bank of France,	-	-	36,050,000
Imperial Bank of Germany,			28,560,000
Bank of Russia,	-	-	25,714,920
Total,	-	-	\$176,372,855

Funds held by the Mutual Life Insurance Company for the Payment of its Policies, December 31, 1899, **\$301,844,537**

Or \$125,471,682 more than the combined capital of these famous banks.

The new form of policy of THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, Richard A. McCurdy, President, provides:

1st—THE SECURITY of \$301,844,537 of assets.

2nd—PROFITABLE INVESTMENT.

3rd—LIBERAL LOANS TO THE INSURED.

Extended term insurance in case of lapse.

Automatic paid-up insurance without exchange of policy.

Local surrender values.

One Month's grace in payment of premiums.

For further information apply to

F. H. HYATT, General Agent
For the Carolinas,
COLUMBIA, S. C.

Valuable Books.

TWO NOTABLE BIOGRAPHIES.

MOSES DRURY HOGE, Life and Letters. By his nephew, Dr. Peyton Harrison Hoge. 8vo. pp. 518. \$3.00, cloth.

MY LIFE AND TIMES, 1810-1899. By John B. Adger, D. D. 8vo. pp. 681.

JOHN CALVIN AND THE GENEVAN REFORMATION. A sketch, by Thos. Cary Johnson, Professor of Ecclesiastical History and Polity in Union Theological Seminary, Richmond, Va. 12mo. 94. pp. Paper, 25 cents; cloth, 50 cents.

CHRISTIAN SCIENCE, OR THE FALSE CHRIST OF 1866. An examination of the origin, animus, claims, philosophical absurdities, medical fallacies and doctrinal contents of the new gospel of Mental Healing. 12mo. Cloth. 320 pp. By Rev. Wm. P. McCorkle. Price, \$1.25, postpaid.

WM. STIRLING LACY, D. D., Memorials, Addresses, Sermons, etc. 12mo. Cloth. 199 pp. \$1.25, postpaid.

JUST ISSUED.

PHILOSOPHICAL WORKS OF REV. J. L. GIRARDEAU, D. D., LL. D. \$2.00.

PECK'S ECCLESIOLOGY. Second edition. Rev. T. E. Peck, D. D. \$1.25.

We furnish any book that may be named, at lowest rates.

PRESBYTERIAN COMMITTEE OF PUBLICATION, Richmond, Va.

Columbia Theological Seminary,

COLUMBIA, SOUTH CAROLINA.

SESSION BEGINS SEPTEMBER 18.

FACULTY.

The REV. WILLIAM M. MCPHEETERS, D. D.,
Professor of Old Testament Literature and Exegesis.

The REV. WILLIAM T. HALL, D. D.,
Professor of Didactic and Polemic Theology.

The REV. RICHARD C. REED, D. D.,
Professor of Ecclesiastical History and Church Polity.

The REV. JOHN W. DAVIS, D. D.,
Professor of New Testament Literature and Exegesis.

The REV. SAMUEL C. BYRD, A. M.,
Adjunct Professor of Pastoral Theology, Sacred Rhetoric and English Bible.

For Catalogue and other information, apply to

DR. MCPHEETERS,
Chairman of the Faculty.

SOME EXCELLENT BIBLE STUDENTS' AIDS

CHRISTIAN THEOLOGY

By BISHOP J. WEAVER, D. D.

Issued from the U. B. Publishing House, Dayton,
Ohio, September 1, 1900.

An able and interesting presentation of the fundamental doctrines of Christianity, the result of years of research. It is indeed a volume of

POSITIVE AND PRACTICAL THEOLOGY

presented so as to interest and profit both the critical and the average reader.

A well of truths from which all may draw with ease.

It contains 381 pages, 8 x 5½ inches, in clear type, white paper, bound in an especially neat and durable pattern of cloth.

Regular price, per copy, \$2.00. One-third off to clergymen.

APOLOGETICS

OR

A Treatise on Christian Evidences

By Bishop E. B. KEPHART, D. D., LL. D.

This new and important book is bound in cloth. Contains 172 pages. 5 x 8 inches. XI Chapters.

It especially emphasizes the Need, Authority, and Inspiration of the Holy Scriptures as evidenced by Miracles, Prophecy, Admitted Facts, and Christ a Self-revelation, and corroborated by human history. In it also Christianity is compared with other religions.

List price, \$1.00, prepaid.

Regular discount to ministers.

GOSPEL WORKERS' TREASURY; or, Hymn and Revival Anecdotes, Texts, Subjects, Outlines, and Scriptural Readings. Compiled by Rev. E. S. Lorenz, B. D. Large 12mo, 887 pages, cloth, \$1.50

HANDBOOK FOR WORKERS. By M. R. Drury, D. D. Revised and enlarged. A manual of Bible texts and readings for use in Christian work. Composed entirely of Scripture selections, so arranged and indexed as to be of ready and practical use to Christian workers. Vest-pocket size, flexible leather.....net 25

Full morocco, gilt edge.....net 50

U. B. Publishing House, Dayton, Ohio

Presbyterian College for Women,

COLUMBIA, S. C.

Session begins September 25, 1901.

A Select High Grade College for Young Ladies, offering three Courses (Classical, Literary and Scientific), leading to the degree of A. B., Special Schools granting Certificates, Conservatory Advantages in Music, and Fully Equipped Departments in Art, Elocution and Physical Culture, and Commercial Studies.

SPECIAL FEATURES.

A PRESBYTERIAN SCHOOL, with required courses in the English Bible and elective courses in Presbyterian Doctrine and History.

A HOME SCHOOL, limited in number, with special care over the social life of the pupil.

A HIGH GRADE SCHOOL, offering young ladies courses equivalent to those given in male colleges.

A COMPLETE SCHOOL, providing not only for the mental and moral training, but also for the bodily welfare of the pupils, by placing them under the constant care of a Lady Physician resident in the College.

A WELL EQUIPPED SCHOOL, pure and delightful water from a carefully constructed cistern, beautiful grounds, neatly furnished rooms, Gurney heaters, hot and cold water, bath rooms and closets on every floor, gas or electric lights, elegant parlors, studios, laboratories, music rooms, fine auditorium, etc.

FOR CATALOGUE AND TERMS, ADDRESS

ROBT. P. PELL, *President.*

RE-WRITTEN

OUR SIXTY-SIX SACRED BOOKS

OR

...HOW OUR BIBLE WAS MADE...

BY

EDWIN W. RICE, D. D.

Author of Commentaries on Matthew, Mark, Luke, John and The Acts; People's Dictionary of the Bible, etc.

12mo.

Illustrated.

222 pages.

Price, 50 Cents, Net.

Postage, additional, 9 Cents.

SCOPE



Used in
SEMINARIES



TEXT-BOOK



9th EDITION
10th thousand



REVISED
and
RE-WITTEN



RESULTS
of
RECENT
EXPLORATIONS



IMPORTANT
TOPICS
TREATED

This book gives clear and scholarly answers to the question, How the Bible was made? The author gave a series of lectures to advanced Bible students upon the structure, composition, contents and writers of the books of the Bible, which were promptly desired for publication.

The book has been approved in seminaries, colleges and normal classes, and three editions were called for within a year of its first issue. The demand for it has continued.

This has led the author thoroughly to revise and re-write the entire work, making it essentially a new book, the information being brought up to date. The results of the latest researches of critical scholars, and of the marvellous explorations in Nippur and other parts of Assyria, in Egypt, Syria and Asia Minor within the past few years, have been carefully incorporated into this new work.

Distinct note is made of a recent Reaction from the extreme results of the newer criticism.

A flood of fresh light has been poured upon the ancient literature of the Semitic peoples, including the literature of the Bible. No Biblical student can afford to be without information similar to that here presented by Dr. Rice. Among the important topics treated, are:

1. The Anglo-Saxon, English and modern translations or versions of the Bible.
 2. The preservation of the Bible, the Ancient Manuscripts, Ancient Versions, the Bible of the Jews, of the Samaritans, of the Alexandrians of North Africa and of the Septuagint.
 3. Theories respecting the composition and authorship of the Pentateuch, the structure of Hebrew poetry, the character of Hebrew "Wisdom Literature," and of Prophecy and the Prophetical books.
 4. The composition, writer, contents and character of each book of the Bible, the ancient groups of books, the collection of separate books, the formation of the Old Testament and New Testament and of the Bible.
 5. The languages in which the Bible is now printed, its circulation, index, etc.
- It contains a mass of information and facts, just those every Bible student wants to know, and wishes he knew where to find.

THE AMERICAN SUNDAY-SCHOOL UNION

1122 Chestnut Street

Philadelphia

THE INTOLERANCE OF UNBELIEF, by Thornton Whaling, D. D.
 THE HIGHER CRITICISM. DOUBLETS IN THE BOOK OF JOSHUA,
 by Principal G. C. M. Douglas, D. D., LL. D.

VOLUME IV. New Series.

FEBRUARY, 1902.

NUMBER 2.

The Bible Student



Prove all things; hold fast that which is good.



G. J. Finley Editors:

WILLIAM M. MCPHEETERS, D. D.

BENJAMIN B. WARFIELD, D. D., LL. D.

SAMUEL M. SMITH, D. D.

JOHN D. DAVIS, PH. D., D. D.



Contents:

I. EDITORIAL NOTES: Persecution. The First Instance. Results. Love of Money. Gamaliel's Criterion. (S. M. S.) ** (The Prophets in Acts. The References Classified. New Testament Prophets in Acts. The Prophets in the Pauline Epistles. Prophets in the Gospels. John and Jesus Prophets. Results of Review. (W. M. MCP.)	63
II. SOME CHARACTERISTICS OF THE BOOK OF ACTS. II. <i>B. B. Warfield</i>	72
III. MIRACLES OF JUDGMENT IN THE BOOK OF ACTS. <i>E. C. Gordon</i>	80
IV. THE INTOLERANCE OF UNBELIEF. <i>Thornton Whaling</i>	86
V. THE NAME OF JESUS. <i>W. S. Bean</i>	90
VI. SOCIOLOGY OF JOSEPH'S DAY. <i>James A. Quarles</i>	97
VII. "THIS GENERATION." <i>J. Louis McClung</i>	109
VIII. THE HIGHER CRITICISM: DOUBLETS IN THE BOOK OF JOSHUA. <i>G. C. M. Douglas</i>	114
IX. CURRENT BIBLICAL THOUGHT: Animal Sacrifices in the Christian Church. (B. B. W.) The Canon of the Old Testament in the Russian Church. (DUNLOP MOORE.)	120

The R. L. Bryan Company Press, Columbia, S. C.

ON SALE BY—FLEMING H. REVELL CO., New York, Chicago and Toronto.

JOHN WANAMAKER, New York and Philadelphia.

PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia.

PRESBYTERIAN COMMITTEE OF PUBLICATION, 1001 Main St., Richmond, Va.

[Entered at Post Office at Columbia, S. C., as second class matter.]

\$2.00 A YEAR.

20 CENTS A COPY.

WORDS OF APPROVAL

NOTHING has given the editors of THE BIBLE STUDENT more pleasure or encouragement than the kind words of approval and esteem that have come to them from widely different quarters. The fact that these have come unsolicited, entitles them to the confidence of persons who may be thinking of subscribing. The following speak for themselves:

THE BAPTIST PRESS

THE BIBLE STUDENT, published in Columbia, S. C., continues to delight us. It is so strong and true, so able and so orthodox, it cannot fail to be a great help to any preacher or layman who will read it. We wish every minister who reads the *Recorder* would send 20 cents for a sample copy of THE BIBLE STUDENT.—*Western Recorder, November 29th, 1901.*

THE LUTHERAN PRESS

This monthly review, now in its second year, is the one general theological magazine in America that stands for the historic faith of the church in the Bible as the written word of God upon all Biblical questions now under discussion. It seeks to bring forward and to employ the ablest conservative writers. Among these are Dr. B. B. Warfield, Dr. G. T. Purves, Dr. Willis Beecher, Dr. M. W. Jacobus, Dr. Geerhardus Vos, Dr. Charles A. Salmond, and Dr. W. B. Greene. The magazine is of the order of the *Expositor*, and is a great help in the battle against loose theology and criticism. For a multitude of ministers it is the best magazine of Biblical science that they can take.—*Lutheran Church Review, April, 1901.*

THE CUMBERLAND PRESBYTERIAN PRESS

A Biblical magazine worthy of wide circulation is THE BIBLE STUDENT, issued by The R. L. Bryan Company, Columbia, S. C. It is scholarly and safe. The articles are brief, and the editorials are what those who know the editors expect, strong and able.—*The Cumberland Presbyterian.*

THE CANADIAN PRESS

The pages of THE BIBLE STUDENT will be followed with keen interest during the next six months, while the discussion covers one of the battle-fields between the old and the new Criticism. In the July issue Dr. W. J. Beecher discusses the International Lessons in their literary setting. The Gospel in Genesis, by Dr. J. A. Kelso; and The Fall and Modern Thought, by Dr. D. S. Gregory, take us at once into the heart of the present day controversy. Amid much else that is interesting, Bible students will turn to those papers that deal directly with the passages now being studied in the homes and in the Sabbath Schools of English speaking lands.—*The Dominion Presbyterian, July 3, 1901.*

THE PRESBYTERIAN PRESS (North).

We wish to commend THE BIBLE STUDENT in most hearty terms, and take pleasure in bringing it to the attention of the readers of the *Presbyterian*.

THE PRESBYTERIAN PRESS (South)

With each number we are the more satisfied that this monthly meets in an admirable way a real want. It gives a brief and interesting discussion of the great and serious Bible questions of the day by men who are scholarly, sound and devout. We do not know of any other periodical that can be compared with it in real practical value in its field not only to ministers and students, but to intelligent readers of all classes.—*The Central Presbyterian, August 14th, 1901.*

N. B.—We will appreciate prompt renewals.

The Bible Student.

CONTINUING

The Bible Student and Religious Outlook.

Vol. V., New Series.

FEBRUARY, 1902.

Number 2.

Persecution. Hard upon the heels of Pentecost comes persecution. How complete and vivid the contrast between the scenes recorded in the closing verses of the second chapter of the Acts and those portrayed in the opening paragraphs of the fourth chapter! On the one hand an ideal condition, the after-glow of Pentecost lingering in the young church, the account reading like an idyl:

"And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God and having favor with all the people. And the Lord was adding daily to the church such as were being saved."

The whole of the third chapter is occupied with the miracle of the healing of the lame man at the beautiful gate of the temple, and Peter's discourse growing out of it. This wonderful and benign event serves as the occasion of the first dark cloud, itself the very shadow cast by the radiant brightness of preceding events. So soon as Pentecost becomes a demon-

strated power, jealousy is aroused and the first opposition emerges, and, alas! that we should have to say it, the opposition begins in the house of God. As the representatives of religion had been the instigators of the death of Christ, so these same representatives take the initiative in the persecution of his followers. This would seem passing strange had not history made it so sadly familiar; the truth is that there has been no bitterer nor more relentless persecuter of the religion of Christ than an apostate church.

Whenever and wherever any church has become entrenched in civil power, forgetting its purely spiritual sphere and losing its distinctive spiritual character, drunk with the lust of the flesh and seduced by the pride of life, it has resisted unto blood and persecuted unto death all who shamed its reproach by a purer life or attempted to reform its abuses by a more spiritual doctrine. And this it has done with a persistence and a cruelty equal to anything exhibited in the most virulent persecutions of heathendom. Every age of the world,

not excepting even our own, teaches this humiliating but salutary lesson. The last years of the nineteenth century furnish illustrations; the persecution is less unreserved but none the less real, less open but not less bitter. The advance of light and liberty circumscribes its range without weakening its will, limits and alters its exercise but in no way changes its spirit.

If the church needed any lesson to emphasize the necessity for its own purity and peace, of adhering strictly to the purely spiritual character of its sphere and limiting itself scrupulously to methods exclusively spiritual, such lesson is here furnished line upon line, precept upon precept.

The First Instance.

The immediate occasion of the first persecution was the cure of the lame man recounted in the preceding chapter. The real though perhaps unconscious cause was jealousy of the power indicated and the influence won by such an impressive work. The religious rulers at once institute a formal investigation into the matter and demand by what power and in what name they had done the deed. Their language savors of an indictment and there is something very suggestive in the peculiar phraseology they use in referring to the matter under inquiry. They do not demand, By what power and in what name have ye cured this lame man? but by what power and in what name "have ye done this?"

This peculiar way of putting it may have suggested to Peter the wording of his reply, and one is excusable for fancying that Peter threw some special and very instructive emphasis into one word when he answered, "If we be this day examined of the *good* deed done to the

impotent man, by what means he has been made whole," &c.

Their summing up of the situation and the conclusion reached are so characteristic and so illuminating as to justify citation in full: "And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? For that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name."

If we had not such ample evidence of the possibilities of the human heart the deliberate blindness and dense stupidity of this performance would be simply incredible.

Recurring to the narrative one cannot refrain from inquiring why they should feel any disposition to "say anything against it," why should they wish to "deny it." Surely there was nothing harmful in the deed that they should regret its performance. But granting that it attested a truth altogether unwelcome to them, it was nevertheless a testimony that by their own explicit acknowledgment they could not refute; how strange, then, that they could fail to feel its personal force and appreciate its weight. They recognize the fact that they cannot doubt the reality of the "notable miracle," nor deny its beneficent character, and at the same time are short-sighted enough to suppose that they can restrain the power that lies behind it and silence men who are conscious of such power in their word. How inexpressibly puerile the purpose, "that it spread no further among the people!"

Such blindness and stupidity are the uniform and invariable characteristics of persecution; always there is an absolute ignoring of the character of those who are made victims, and the blood of the very purest and the best flows like water in such seasons of diabolic madness, and the purpose "that it spread no further" grows more insanely intense in its fury as the futility of repression becomes more evident, until it is not mere rhetoric to say that the persecutors become "drunk with blood."

Results.

As the spirit of persecution is uniform, so are its results constant. The genuine disciple always rejoices that he is counted worthy to suffer for Christ; and feeling that he ought to obey God rather than man, no oppression hinders him and no threats silence him; he preaches with a power wanting in all other seasons and with an effect a thousandfold intensified by the circumstances, so that it passes into history as a proverb, that the blood of the martyrs is the seed of the church.

These early persecutions of the infant church served first to cleanse it of the crowd attracted to it by unworthy motives in the prestige of its wonderful beginning, and second they proved a centrifugal force that scattered the tried and true to every portion of the Roman empire and thus multiplied missionaries as no other agency could have done. From this period on for about three hundred years the church was for the most part a persecuted body; but while persecuted, it won the world. It was only after being adopted by the government and patronized by the state that it began to lose its power, to become corrupt and to decline.

Doubtless the very latest persecutions will prove also occasion of great

enlargement. It is said that not less than forty thousand Christians have been martyred in China in the recent outbreak there. It seems that testimony was needed there to refute the current charge constantly preferred against Chinese converts; hostile critics have uniformly and emphatically denied the sincerity of these native Christians and have asserted over and over again that their profession of Christianity was utterly worthless; so insistent have been these assertions that many have accepted them and despite the denials of missionaries discredit has been sowed broad-cast over the land and the success of missions in China greatly discounted thereby. Possibly in no other way could this discredit have been removed or these persistent charges disproved than by just such a test as was offered in the murderous insurrection of the Boxers. The native Christians have borne the test as nobly as any other race ever has done; they have sealed their testimony with their blood, and until men have forgotten the appalling scenes that thrilled the civilized world with horror, the voice of detraction will be silenced. The blood of these martyred Christians will doubtless be speedily prolific of great fruit in China's immediate future.

Love of Money.

Popular interpretation deduces from the fate of Ananias and Sapphira a lesson against lying. In so doing the reader loses sight of a deeper lesson and of a danger greater and far more subtle. Lying was the occasion of their doom, but the rock on which they were wrecked lay far beneath the surface; when we ask what led them to lie, we reach the real root of the evil, that which the Word of God teaches us is "the root of every kind of evil." Had they

thought less of their land, they would have thought more of their word. There are few causes more fruitful of lying in these days; so much so that there are very few occasions in trade where a man's mere word will be received with confidence when pecuniary profit enters as a factor, it is a perfectly established principle that guaranties are required and nothing less is regarded as "business;" for a man to ask that his unsupported word be accepted on 'change would provoke a smile. The only satisfactory explanation of such a state of things is the assumption that no man's bare word can be depended upon in a financial transaction. We sometimes say that business is built on confidence; it would be more mathematically exact if we said business is built on confidence *plus* collateral.

The hold that their property had upon Ananias and Sapphira was so strong that rather than part with it, they attempted to deceive the Holy Ghost. What an impressive warning we have in the fate of these two persons on the very threshold of the new dispensation! Just as Achan on the border of Canaan, and Judas among the disciples, with Balaam midway between, so Ananias and Sapphira stand as beacons admonishing all of the subtle danger of the love of money.

There are two questions likely to be decisive of the destiny of multitudes of people:

1. How did you make your money?
2. How did you spend it?

Gamaliel's Criterion. All tradition deals graciously with Gamaliel, and indeed he appears an amiable, gracious man in the narrative. We love him for the advice he gives when the Apostles were the second time brought before

the rulers of the people.

The council was naturally indignant that previous remonstrance and strict threatening had proven so utterly futile, and were now ripe for extreme measures where milder methods were unavailing. Just at this critical juncture Gamaliel stands forth with his famous caution expressed in the following terms:

"And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

The first thing to be said about the course commended here, is that it has only the authority of Gamaliel's wisdom in its favor. The sole thing about it that inspiration vouches for is the fact that Gamaliel uttered it; the record is inspired but not the statement recorded. This is easily overlooked; if however the difference between the two is not recognized one will be reduced to the absurdity of believing the devil to be inspired, for the Word of God contains more than one instance of the quotation of the devil's utterances.

The policy, then, stands upon its own merit alone. What shall we say of it as a criterion of procedure?

Obviously it was wise in this particular case because "the counsel and the work" were of God and to attempt to overthrow it would have been to fight against God. But suppose it had been otherwise, would it have been safe to let it alone? Would it be true that it would come to nought? Fail it certainly would have done, but what multitudes it would have misled and injured irretrievably!

Surely there must be a limit to the *laissez faire* policy, everything cannot be wisely left to the test of

time and the trial of success or failure; where a teaching is known to be false or a course clearly wrong, then resistance is obvious duty; one cannot discharge his conscience by throwing the responsibility, so to speak, on the providence of God and the vindication or condemnation of the results. It is true that no lie can ultimately prevail, but multitudes may be destroyed before the lie dies a natural death; in the interests of truth itself and in the interests of mankind, the false ought *by all lawful methods* to be actively opposed.

S. M. S.

The Prophets In Acts.

The prophet is a familiar figure in the Book of Acts. Sometimes he is introduced to us as a person belonging to Israel's past. Again he moves before us as an active participant in the affairs of the early church. In all he is explicitly mentioned no less than twenty-five times, to say nothing of other places in which there is plain allusion to his words or his functions. From these manifold references, especially if supplemented by those in other parts of the New Testament, the careful student can form a fairly correct and complete idea of the conception prevailing in the early Christian church as to the functions of the prophet and the distinguishing characteristics of his writings. That this conception is itself a correct one, that it is entitled to exert a normative influence on our own thinking on these matters—albeit proceeding from the apostles themselves, we do not now care to contend. Waiving this point, it is certainly safe to say that it ill becomes those who profess and call themselves Christians to be willingly ignorant of the views of the founders

of the Christian system on the functions of so conspicuous and important a factor in Old and New Testament history as was the prophet.

The References Classified.

An examination of the twenty-five passages in which the prophets are mentioned in the Book of Acts shows:—(1) that in fourteen of them the reference is to predictions made by the prophets and to the fulfilment of the same (Ac. ii. 16, 30; iii. 18, 21, 24; vii. 42ff; viii. 24ff; x. 40; xi. 27; xiii. 27, 40; xv. 15; xxi. 10; xxvi. 22): (2) that in seven of those remaining the stress is laid upon the authority attaching to the words of the prophets (iii. 22, 23; vii. 27; xiii. 15; xxiv. 14; xxvi. 27; xxviii. 23): (3) that in one instance the prophets are spoken of as the channels of a revelation (xiii. 1): (4) that in one instance they are represented as exhorting the congregations of believers (xv. 32). The other references may be considered as neutral so far as this inquiry is concerned. Now the reader will note that the passages given above under (1) imply equally with those given under (2) that the words of the prophets are worthy of the most unreserved credence and entitled to unqualified obedience. And on the other hand the passages cited under (2) equally with those cited under (1) direct attention to the predictive element in prophecy. It is no exaggeration, then, to say that, with the fewest exceptions, wherever the prophets are mentioned in the Book of Acts their predictions, the fulfilment of these predictions and the ultimate authority of their teachings are the matters to which prominence is given and upon which stress is laid. The fact is, the more closely we scrutinize the passages cited the more clearly do we see how much prominence is given to the predictive

element in prophecy, how much stress is laid upon the finality of their authority.

Thus in Ac. ii. 30 we find the Apostle Peter saying of David—"he being, therefore, a prophet and knowing that God &c.; he foreseeing this spake of the resurrection of Christ." We are not defending the apostle's exegesis—perhaps it needs no defence at the hands of any one—but simply directing attention to his language. "He being, therefore, a prophet"—says Peter. What does this mean, if not that prediction is something to be expected of a prophet? Let it be observed too that the thing predicted is specific—the resurrection: that the prediction is not "based on moral laws of retribution" (Farrar's *Minor Prophets*, 4, note 1) or on a knowledge of natural law, but, if on anything, on revelation. Nor is the case different when we turn to Ac. iii. 18, 24. There we find the same apostle saying: "But the things which God foreshewed by the mouth of all his prophets, that his Christ should suffer, he thus fulfilled. * * * Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also have told of these days." This does not sound as if, at least in Peter's opinion, prediction was a function of exceptional prophets, nor even as if it were an exceptional function of any of the prophets. Paul (xiii. 27) and James (xv. 15) give expression to substantially the same ideas.

New Testament Prophets in Acts.

But besides references to Old Testament prophets the Book of Acts presents us with certain New Testament prophets in the actual exercise of their functions. Thus in xi. 27, 28, we read: "Now in those days there came down prophets from Jerusalem

unto Antioch. And there stood up one of them named Agabus and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius." One scarcely knows whether to be amazed, or merely amused, when he finds a writer like Canon FARRAR saying in a depreciating, minimizing sort of a way: "Besides Agabus, who did foretell events which were already close at hand (Acts xi. 28; xxi. 10, 11), Barnabas &c. are called prophets (xiii. 1-4), and the daughters of Philip prophetesses (xx. 9)." One wonders, if only Canon FARRAR had had the time to think his thought out or the hardihood to speak his thought out, what it would have looked like. But whether "close at hand" or remote, the fact of importance for us is that the writer of Acts connects Agabus' prediction of the famine with his being a prophet in such a way as clearly to indicate that prediction was a function of the New Testament as well as of the Old Testament prophet. The same appears from Acts xxi. 8-11. And it is worth noting that while the prophets in the church at Antioch made no predictions they were the channels of a special and very specific revelation.

The Prophets In the Pauline Epistles.

The Book of Acts, however, is by no means the only portion of the New Testament in which prophets are mentioned. Paul in his epistles, especially in I. Corinthians, has much to say of them. In enumerating the functionaries of the early church, no less than three times does the apostle mention the prophets as a distinct class: and three times he brings them into sharp contrast with "teachers" (I. Co. xii. 8-11; xii. 28-30; Eph. iv. 11f). The reader, then, can judge

how far writers like Canon FARRAR, Principal SELWYN and others are justified in representing "the prophets of the New Testament" as "in the main, and some of them exclusively, moral and religious teachers." I. Co. xii. 8-11 is a passage so striking for its discriminations and its contrasts as to be worth quoting in full: "For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith, in the same Spirit; and to another gifts of healing, in the one Spirit; and to another working of miracles; and to another prophecy; and to another discernings of spirits; to another diverse kinds of tongues, and to another the interpretation of tongues: but all these worketh that one and the same Spirit, dividing to each one severally, even as he will." Here the characteristic gifts of the teacher, "wisdom" and "knowledge," are clearly distinguished from the gift of prophecy. It is true that it is said that "he that prophesieth speaketh unto men edification, and comfort, and consolation." But this might very well be the case, if that that differentiated the prophet was, as Dr. CHAS. HODGE supposes, the fact that the latter was the medium of divine revelations to men. And so we observe that in I. Co. xiv. 6, according to the best commentators prophesying and revelation are to be taken together and knowledge and teaching. Hence to make the modern preacher—even when "he thinketh himself to be a prophet," the analogue of either the New Testament or Old Testament prophet is simply to err "not knowing the Scriptures nor the power of God."

Prophets in the Gospels.

What is true in Acts and in the Pauline Epistles, is true also in the Gospels (Mt. i. 22; ii. 5, 15, 17,

23; iii. 3; iv. 14; xii. 17; Lk. i. 20; iv. 18; xviii. 31; xxiv. 27), and in the Catholic Epistles (1 Pet. i. 10f; 2 P. iii. 2). The function of the prophet most frequently adverted to is that of prediction. Every reader will recall how frequently the words "then was fulfilled" recur. In saying this we do not mean to say that everywhere that these words occur they were designed to introduce a specific prediction. But whatever their precise force in any particular instance their constant recurrence indicates that, if it be an error to think of the predictive element as a prominent and characteristic element in prophecy, this error goes back at least to the beginning of the Christian era and had its origin with the founders of the Christian church.

John and Jesus Prophets.

The people took John for a prophet. Jesus confirmed their judgment, declaring that he was a prophet and something more. Did the people, then, regard John simply as one more Rabbi, or teacher? Evidently not. They placed him in a class to himself, apart from Hillel and Gamaliel, great and revered as they were. Was a prophet in their thought a synonym for "reformer" or "statesman," such as Dr. DRIVER, for instance, would have us think that Isaiah was? John unquestionably preached repentance for the remission of sins: but if it is a sad confusion of thought to fail to distinguish between a preacher of the gospel of to-day and one who is simply a "reformer," how much more gross and inexcusable is the confusion that would bring John the Baptist down to this—high level, shall we say? or low? He was chosen of God to be the channel of a revelation for which all previous revelations had been but the preparation. Dr. DRIVER describes the prophets as "men

expressing habitually their judgment on the conduct of public affairs &c.": but clearly John was a man with a message, not one with a mere personal opinion. Like all the prophets he also was commissioned to make a revelation. Perhaps some may think that the thing revealed was something that his contemporaries might have seen without having John to reveal it to them. And yet as a matter of history they did not see it even after he had revealed it: so very little are facts amenable to theories.

Jesus also was a prophet, but not a "reformer" nor a "statesman." He spoke with authority—the authority of God. He claimed to be in the highest sense the Revealer of God because himself in the highest sense the Revelation of God. It is a blind eye indeed that cannot discover a truly predictive element in others of his discourses besides that of which we have the record in Matt. xxiv. Prediction is something very different from a mere forecast based upon observation and experience; something different from every species of moral reasoning. It is nothing less than a disclosure of the course that things are to take, for the validity of which when correctly understood God is directly responsible. The doctrine of the resurrection is a case in point. Call the words of Christ "Because I live ye shall live also," a promise if you will, they are none the less a prediction. Call the parable in Matt. xxv. 31-46, a general denunciation of doom based on moral laws of retribution, if you please, the event will prove that it is something wholly different in kind from certain ratiocinations that appeared some years back under the title, we believe, of "Eternal Hope."

Results of Review.

This very imperfect review of what the New Testament has

to say in regard to prophets and prophecy ought, it seems to us, to settle some things. For one thing it is perfectly plain that the New Testament lends no countenance or encouragement to those who, for whatever reason, are disposed to minimize either the amount or the importance of the predictive element in prophecy. Just as certainly do they make it plain, that for those professing the Christian name to belittle the apologetic value and importance of fulfilled prophecy is an after-thought—it may be the wiser second thought, but none the less beyond question a second thought. For nothing can be clearer than that the founders of the Church, including Christ himself, rested their whole case again and again upon just this very support. And granted a real prediction and a real fulfilment, the reasonableness of their course seems to be beyond dispute. In other words, one who depreciates the apologetic value of fulfilled prophecy has every appearance of being under the influence of doubts—subtle and unconscious it may be, but controlling,—as to either the reality of the predictions or the reality of the fulfilment or the reality of both.

A third impression left by this review is as to the sureness and the authority of the word of prophecy. Whether men will hear or whether they will forbear it stands. Such at any rate was the view of Christ and his apostles.

Was prediction then the *sole* function of the prophet? *We have not said so.* We have not even said that it was his most important function. We have simply called attention to a fact needing more attention than it has received for some time—namely, that the Scriptures emphasize prediction and fulfilment as elements of prophecy in a way that gives the

statements of certain writers of our own time the appearance of being timid and temporizing.

What then was the distinguishing characteristic of the prophet? We answer, he was one who spoke or wrote—whether of the past, present or future—under a special divine impulse and under a special divine guidance. He was the medium of a divinely given revelation. Such was Moses, such was “Samuel and all the prophets,” such was John, such was Paul, and such was Jesus. In many

instances these revelations reached into the future.

Finally, one thing is certain, namely, that if we wish to escape a confusion worse and freighted with a curse more blighting than that of Babel we ought to cease tampering with words like ‘prophet’ and ‘prophecy;’ we ought to cease seeking—at whatever behest, to eliminate from them any of the connotation given them by those who gave them in trust to us.

W. M. McP.

SOME CHARACTERISTICS OF THE BOOK OF ACTS.

PROFESSOR BENJAMIN B. WARFIELD, D. D., LL. D., PRINCETON.

II.

In the January number of *THE BIBLE STUDENT*, we obtained some insight into the outline of the Book of Acts. In filling out this outline the author fulfils his promise of an orderly narrative. The order of narration is not always, to be sure, chronological. He permits himself, for instance, freely to illustrate a period by parallel instances (e. g. viii.-xi.) ; and he uses the device of general statements afterwards illustrated in one or more of their parts by particular instances. Yet he is careful of chronological sequences and writes with a clear and firm grasp upon the actual line of development. Very few points of contact occur with the course of events in the secular world, from which we may calculate an absolute chronology for the history. The whole action of the book is included between the ascension of our Lord and the release of Paul from his first imprisonment : and these two events may be dated with some confidence A. D. 30 and 63 respectively. The time actually covered by the story, therefore, is just that 33 years which we conventionally ascribe to a generation, and corresponds as nearly as possible with the time covered by the First Book of this history,—the life of Jesus having extended to about 33 years. Just at the close of the second period of the history as here depicted, when the establishment of a new church-center at Antioch had been accomplished and the series of events was about to begin which ended in the shifting of the center finally to Rome (Acts xii.), there is introduced an account of the death of Herod Agrippa I., which fell in A. D. 44. Between A. D. 30 and A. D. 44, therefore, the action of the first twelve chapters is to be distributed. Of more importance in fixing the chronology, would be the accession of Festus to the procuratorship of Judea, which is mentioned toward the close of the book (Acts xxv. 1), if we could only be absolutely sure of the date of that event. On the whole, A. D. 60 seems its most probable date. From this point we can work back by the aid of fairly continuous notices of time-intervals to the Council of Acts xv.; and for the period before

that we receive aid from certain chronological hints in the Epistle to the Galatians (i. 18; ii. 1). Other allusions to events of secular history,—such as the dominion of Aretas over Damascus (ix. 25), the great famine (xi. 28), the edict of Claudius expelling the Jews from Rome (xviii. 12), the proconsulship of Gallio in Achaia (xviii. 12), supply only a series of general checks to the adjustments thus arrived at. The following chronological scheme for the history here recorded is thus suggested:

A. D. 30.	The Ascension of the Lord.....	Acts i.
A. D. 34-35.	The Conversion of Paul.....	Acts ix.
A. D. 44-45.	Paul's (Second) Visit to Jerusalem.....	Acts xii.
A. D. 47-48.	Paul's First Missionary Journey....	Acts xiii., xiv.
A. D. 50-51.	The Council at Jerusalem.....	Acts xv.
A. D. 51-53.	Paul's Second Missionary Journey	Acts xv. 40-xviii. 22.
A. D. 54-58.	Paul's so-called Third Missionary Journey	Acts xviii. 23 <i>seq.</i>
A. D. 58.	Paul's arrest.....	Acts xxi. 27 <i>seq.</i>
A. D. 60.	The Accession of Festus.....	Acts xxiv. 27.
A. D. 61.	Paul's Arrival at Rome.....	Acts xxviii. 16.
A. D. 63.	End of Paul's Imprisonment.....	Acts xxviii. 30.

It is immediately evident from even a cursory survey of the plan and contents of the book, that it is no dry and colorless chronicle, recording the facts as they occurred without further interest in any of them. Not all the facts that took place during the period covered by this narrative have been given a place in it; nor even all that came under the notice of the author. The Epistles of Paul, for example, supply facts in his life of the utmost interest, which are not recorded in Acts. It is quite plain that a very rigid selection has been employed and only those facts have been made use of that fell in with the purpose the writer had in view; and those that have been made use of have been given prominence according to a very keen sense of proportion and value, measured again, of course, with respect to this purpose. If this is what is intended by ascribing "tendency" to a book, this book is undoubtedly a tendential writing,—as is every historical work whose author rises above the mere mechanical cataloguing of events and seeks to understand them and to convey his convictions as to their significance to his readers. It is more usual to

speak of a book written out of so clear a conception of the drift of the history as Acts exhibits, and marshaling its material with such skill with a view to conveying this conception to its readers, as a historical treatise of the first rank, whose view of the progress and meaning of the stretch of history it records is worth inquiring into.

The conception which this author entertained of the history of the Apostolic age is too clearly conveyed to be easily missed, and in its main traits has been already cursorily suggested. He saw in it, above everything else, the continued activity of the Lord Jesus Christ, establishing his Church in the Roman Empire. Nothing is more characteristic of his presentation of it than his supernaturalism. It is primarily this that gives unity to his view of its course, and color to his handling of its details. The whole history is unfolded by him as the evolution of the divine plan, under the immediate direction of the divine hand. Closely connected with this pervasive supernaturalism is the universalism of the narrative. The divine plan of which the history is treated as the unfolding is announced at the outset as involving a distinct universalism (Luke xxiv. 47; Acts i. 8); and the writer makes it his business,—we might almost say his primary concern—not only carefully to trace the steps by which this universalism was actually realized, but also to exhibit with the utmost clearness its essential implication in every stage of the developing history. This involves, naturally, a theological attitude, since the universalism of the gospel depends on a conception of the terms of salvation. It is, therefore, not surprising that an attachment to the Pauline doctrine of justification is traceable in the very fabric of the history.

Three further traits of the author's conception of the history stand in close relation to this fundamental design. The most important of these is what has been miscalled his conciliatory tendency. He undoubtedly conceived the history as having developed in a right line, and the final universal outcome as having lain implicitly in the situation from the beginning. And it lay in the very nature of an attempt to exhibit this orderly development that the implicit universalism of the early stages and of the early teachers should be drawn out as clearly as possible. The inevitable effect of this is to throw the differences in details that may

have existed between the several stages of growth, or between the successive leaders of the movement, more or less into the background in comparison with their more important agreements; and so, perhaps, to produce a superficial appearance of an attempt to harmonize conflicting elements or views. A similar origin has produced also the trait which has sometimes been spoken of as an "apologetical tendency." It is so far real that the narrative is undoubtedly directed to supply a historical account, and therefore justification, of the course of development taken by the Church under the leading of Paul. To the author, Paul is unquestionably the great hero of the early Church: and the Church of Christ is to him essentially the Church as it was formed and given shape and character by Paul's teaching. The Pauline Church in the Roman Empire, is, in a word, the consummation whose divine origin and formation he has undertaken historically to exhibit; and of course, he makes it his business to justify every step by which this consummation was attained, as the divinely led explication of what was implicit in the church from the beginning. This naturally makes his history in a sense an apology for Gentile Christianity,—for the Christianity of Paul: only he obviously conceives himself as exhibiting this as the teaching of the facts simply and truly related, and not as artificially imposing it upon them. Somewhat more remotely is what has been called the "political tendency" of the book also the outgrowth of its fundamental standpoint. It was not from the universalizing empire, but from narrow racialism that the Church was at first in danger. A certain implicit sympathy existed between the universalism of Rome and the universalism of the Pauline Church, by which they were made in some sense natural allies. A sense of this seems impressed upon the narrative, which appears to lay some stress on the fact that the Church had spread through the Roman Empire without coming into serious conflict with it, and was thus exhibiting itself as an affair of the Empire,—that is not a provincial but a world phenomenon, proclaiming a gospel to be preached "in all creation under heaven." The apparent care with which the freedom of the Church from all complications with the Roman state, and even a favorable attitude towards it on the part of the Roman officials is suggested, may, to be sure, have had an immediate apologetic intent, and may be meant to carry a plea for con-

tinued relations of amity, if not of alliance, between the two. If so, however, this is assuredly secondary. The main significance of this phenomenon, lies, we may be sure, in the recognition on the author's part of the contrasting effects of the Church's actual universalism on the representatives of national exclusiveness, on the one side, and of universal empire, on the other.

There is one further trait, not so much of the author's conception of the history, as of his presentation of it, which attracts attention at this point. We refer to his strong artistic instinct. This has, no doubt, conditioned somewhat both his selection and his use of his materials, and has thus become a not unimportant factor in the moulding of his narrative. We see it at work, for example, in the choice of the incidents by which, in his opening chapters, he seeks to convey a vivid impression of the "formation and maturing of a mother church, a model church within the precincts of the Holy City." This is accomplished by an artistically arranged alternating series of disturbances and trials, from without and from within, by which the infant church was purified and hardened (chaps. iii.-vii.). We may see it at work, again, in the parallel which can be traced to a certain very obvious extent (but by no means throughout) in the recorded experiences of Peter and Paul, suggestive somewhat of the art of Plutarch's *Parallel Lives*. It is particularly visible, however, in the multitude of graphic details which are introduced, in the incorporation of the very speeches delivered by the actors on this or that important occasion, and in the vigorous touches that enliven and give force to the whole narrative. There lies in these graphic touches a hint of the intense personal interest with which the author prosecuted his task of composition; and it is not surprising that he sometimes seems to have inserted details or lingered over incidents, for all that appears, chiefly because of his own lively interest in them. From a strictly aesthetic point of view, (as also from the point of view of strictly "scientific" history,) this tendency to permit his own interest, now and then, so to speak, to run away with him, to the injury of a nicely calculated proportion, may possibly be considered a flaw; but it adds a trait of naturalness to the narrative which is as charmingly human as it is calculated to increase the reader's confidence in a narrative so obviously written out of the heart.

Considered merely as a piece of literary composition, thus, the work shows a breadth of conception, a grasp of the historical situation, a command of its material, a firmness of handling, a faculty of graphic narration, and an artistic instinct and human interest which must place it among the world's great examples of historical composition. Considered, on the other hand, as a historical document, it evinces itself by every test we can apply to be a remarkably accurate transcript of the facts with which it deals, and a thoroughly trustworthy account of the course of the events which it portrays. The geographical, historical, and topographical tests for which its subject-matter affords opportunity, are exceptionally numerous and varied; and the result of their application is to evince what must be called a wonderful exactitude both of formal statement and of incidental allusion. The narrative carries us into the intimate life of a multitude of communities scattered through the whole East—Palestine, Syria, Asia Minor, Greece,—and then to Rome. Amid all the complicated conditions and changeable circumstances of the times it portrays, it moves with firm and sure step. Geographical, topographical, political details positively swarm in his pages; but the author seems never to have been betrayed into an error. The personages he introduces act thoroughly in character, and when known from other sources, are recognizably themselves in his pages. The speeches, for example, which he records, reproduce not only the characteristic ideas of their authors, but their very diction and linguistic peculiarities. James, Peter, Paul speak in the Acts, each with the same accent with which we are made familiar by their extant epistles. This is the more remarkable as there is no trace of the use of these epistles by the author of the Acts. So far as his narrative is concerned, we should not know that a single one of them was in existence. Nevertheless, there is room for all of them that were written during the time covered by it, within the compass of his narrative; and a comparison of their incidental allusions to events with the narrative of Acts exhibits such a mass of what are called "undesigned coincidences" as affords a fresh basis of confidence in its trustworthiness. In short, the ability of Acts as a literary composition is fairly matched by its value as a record of facts; and its claim to recognition as a history of the first rank is rooted no more firmly in its clear conception of its task and strong and

artistic handling of its material than in its evident possession and faithful use of excellent first-hand sources of information.

Inquiring more closely into the nature of the sources which the author had at his command, our attention is, of course, called in the first instance to the circumstance that certain passages occur in the course of the narrative which are couched in the first person, as if the author were also an actor in the scenes described. These famous "we-passages" embrace sections in the narrative of Paul's second and (so-called) third missionary journeys, including the final journey to Jerusalem and to Rome (xvi. 10-17; xx. 5-15; xxi. 1-18; xxvii. 1; xxviii. 16); and their contents fully bear out the natural implication of the use of the first personal pronoun. They are obviously the description by an eye-witness of experiences in which he had borne a personal part, written with all the vividness and detailed exactness natural in these circumstances. The author of the Book of Acts, at the least, therefore, certainly had access to what may not unfitly be called a journal of one of the companions of the Apostle Paul. The sections of his narrative excerpted from this journal (if that is the proper way to account for them) are the immediate composition of an eye-witness of the events recorded: and the mere fact of the author's access to such a journal raises the query whether he may not have derived much more of his material, especially that concerned with the work of Paul, from the same, or from some equally good source. But here another fact of the first importance imposes itself upon our notice. It develops upon examination that these "we-passages" not only contain cross-references to other parts of the narrative, but in manner, diction, stylistic, and linguistic peculiarities, differ in no respect from the remainder of the Book of Acts or the Gospel of Luke. Despite minor distinctions, obviously arising from variations in subject and underlying differences of sources, the whole book, from a literary point of view, is of a piece; and it is unreasonable to doubt that the author of the "we-passages" is the author also of the entire book. It becomes at once clear, therefore, that the author of the book comes forward in these "we-passages" as himself a companion of Paul, and marks by the change of person his presence at or absence from the transactions described. All the phenomena support this certainly eminently reasonable—or per-

haps we should say, almost necessary,—supposition.

But in the recognition of this fact the problem of the sources of information for the history takes on a new complexion. For a considerable portion of the work of Paul,—the portion described in the “we-passages,”—the author was himself an eye-witness and a primary source. For the remainder of the work of that Apostle, his long and intimate companionship with Paul, and his association with others of Paul’s companions, provided him with the best conceivable means of information. Nor need we stop here. We learn that the author of the “we-passages,” who is also the author of the whole book, accompanied Paul on his last visit to Jerusalem; abode, along with him, “many days” in the house of Philip at Caesarea; lodged with him with one of the “primitive disciples” named Mnason, on the way up to the city; was taken by Paul with him “unto James” and made known to “all the elders” of the Church at Jerusalem; and was still with him when, two years later, he sailed from Caesarea for Rome,—apparently having lived with him in the cradle-region of Christianity throughout the whole intervening time. Nor must we forget the opportunities he must have had, as a companion of Paul for so long a period, for intercourse with others of his companions (say, for example, John Mark, the “interpreter” of Peter) who were intimately acquainted with the history of the Church from the beginning. He enjoyed, in short, every conceivable opportunity to collect from the actors themselves authentic information as to the origins of the Christian Church.

The Book of Acts comes to us, therefore, from the hand of one whom we know to have been in long-continued and intimate contact with the primary sources of information for the matters with which it deals, and who, according to his own account, borne out by the results, made it his business to “trace the course of all things accurately from the first.” It is in the strictest sense of the word, therefore, history at first hand. This is curiously illustrated by a fact which would otherwise be puzzling,—the fact, to wit, already incidentally alluded to, that the epistles of Paul, for example, are not put under contribution by the author as a source for his history. Only a writer in possession of more immediate, and, so to say, better sources of information could have ventured to neglect Paul’s own letters in drawing up an

account of his missionary labors. A late writer could not possibly have done so: or had he essayed it, could not possibly have avoided contradicting their data. Thus a phenomenon seemingly strange in itself receives its adequate explanation from the circumstances of the case. Paul's letters were not used by this author, for the very sufficient reason that they were not needed. He had even more direct means of information at his command, and comes before us as a co-witness with Paul's letters to the life and labors of the Apostle, rather than as dependent on their testimony for knowledge of the events of his life.

(To be continued.)

MIRACLES OF JUDGMENT IN THE BOOK OF ACTS.

REV. E. C. GORDON, D. D., LEXINGTON, MO.

There are four events recorded in the Book of Acts which may be regarded as Miracles of judgment. These are:

1. The death of Ananias and Sapphira, v. 1-11.
2. The infliction of blindness on Saul of Tarsus, ix. 1-9.
3. The death of Herod, xii. 20-23.
4. The infliction of blindness on Elymas the sorcerer, xiii. 6-12.

The object of the following discussion is to vindicate the agency of the Apostles in these events from the aspersions of infidel critics, and to relieve the minds of some devout believers who are troubled in view of the severity manifested; a severity somewhat alien apparently from the general mild and loving temper of the New Testament.

Inasmuch as the agency of the Apostles was in no way involved in the death of Herod and in the blindness inflicted for a time on Saul, these events will not be considered. The reader's attention will be confined to the events marked 1 and 4.

Two views of the agency of the Apostles in these events have been held. One is that Peter and Paul acted simply as prophets announcing the impending judgments. They had no agency in the infliction of the judgment; and, therefore, no responsibility. In this respect they were like officers of the United States Weather Bureau predicting the storm which devastated the city of Galves-

ton, with only this difference: the Apostles' knowledge of the predicted events was the result of a divine revelation; whereas the officers of the Weather Bureau obtained their knowledge in the use of their ordinary faculties studying the antecedent phenomena. The other view regards the judgments inflicted as effects produced directly by the will of the Apostles, exerting their miraculous powers. They were, so to speak, both judges and executioners; acting, of course, under a divine commission, but nevertheless in each case on their own motion, and according to their own view as to the propriety of their conduct. According to this view the agency of the Apostles in these miracles of judgment is strictly analogous to their agency in the miracles of mercy which they performed. In both classes of miracles they decide that the special use of the divine powers conferred on them was a proper use. They resolve to use and do use these powers. Thus Peter acted in the case of the lame man, iii. 1-11. Thus he acted in the case of Ananias and Sapphira. He clearly discerned their sins, ascertained their guilt, fixed the penalty, pronounced the sentence and executed the judgment.

As to the reasonableness of the two views, it may be said that the first is commended by its simplicity and the readiness with which difficulties are overcome or rather avoided by it. Besides this, much can be said in favor of it, especially as it applies to Peter's conduct in the affair of Ananias and Sapphira. In the case of Ananias the Apostle pronounces no sentence of doom; does not even predict his fate, though he does this in the case of Sapphira. There is nothing in the narrative to show that he had any agency in the death of either, or that he knew before the death of Ananias that either he or his wife were likely to suffer immediately and suddenly for their sins. So far as the record goes the judgment was as much a matter of surprise to Peter as it was to any one else. If the author desired to represent Peter as a minister of God's wrath, he could and would have placed on record some word of the Apostle in the form of a judicial sentence, or some movement or gesture showing that Peter regarded himself as the executioner of the divine vengeance. There is nothing of this. So far from affording any basis for the supposition that the Apostle was rash, cruel, vindictive; that he used his miraculous powers unwisely if not wickedly, the narrative makes the im-

pression on every fair-minded reader that the death of these people was due directly to the judgment of God, inflicted either by a combination of natural causes or immediately by the hand of God, of which Peter knew no more than we do, even of the purpose of God to smite, until Ananias lay dead at his feet.

It must be admitted, however, that this view is not so clear as to the judgment inflicted on Elymas the sorcerer. In that case Paul was evidently somewhat personally incensed against Elymas, whose conduct was open, flagrant, persistent, provoking. Paul addresses him in the use of opprobrious epithets; adjudges him guilty of heinous sins; fastens his eyes on him; pronounces sentence upon him, which is immediately inflicted. All this readily lends itself to the view that Paul had some direct personal agency in the infliction of the sentence which he pronounces.

Without deciding dogmatically as to these two views, we may assume, at least for argument's sake, that the second is the correct view: that in both of these miracles of judgment, as in corresponding cases in the Old Testament, the Apostles had some direct, personal agency in bringing about the results. If these miracles can be accounted for and vindicated when they are regarded in this aspect, there will be no difficulty in defending them when regarded in the other aspect. If we can acquit the Apostles of rashness and of undue severity, this is all that we need to do. It would be presumptuous, if not impious, to undertake to defend God. Without question, he has a right to do as he pleases with guilty sinners in general; and especially with such as audaciously undertake to challenge his wisdom and power, to disregard his authority and to thwart his plans. As a matter of fact he is constantly depriving such of their wealth, their friends, their health and lives by all sorts of processes; some of which are sudden, while others are protracted, painful and horrible beyond description. His dealing with Ananias and Sapphira and with Elymas, so far as it has been revealed to us, in view of their sins, furnish examples of gentleness and love in comparison with the manner in which he deals with many others, apparently not nearly so wicked.

As to the Apostles, it will require no very elaborate or labored discussion to vindicate them. In the first place, great pains are taken by the sacred historian to make it clear that the Apostles in

these cases acted under the direct guidance of the Holy Spirit. If the will and voice belonged to the Apostles, the purpose, the intent, the power, belonged to God. In Acts ii. 4, and iv. 8, 31, it is said that the Apostles were filled with the Holy Spirit. The last statement to this effect (iv. 31) is made in immediate connexion with the affair of Ananias and Sapphira. The account of their death is followed by statements in regard to all the Apostles and to Peter in particular, showing that they were endowed with miraculous gifts and were acting constantly under the guidance of the Holy Spirit. In the case of Elymas, which, as we have seen, has some peculiar features, it is expressly said that Paul was filled with the Holy Spirit as he fastened his eyes on the sorcerer and spoke the words of doom; that Paul ascribed the blindness to the Lord, as did also the Proconsul, Sergius Paulus, who was "astonished at the teaching of the Lord." Hence, whatever agency the Apostles had in these miracles, be it more or less, was an agency thoroughly under the control of God's Holy Spirit. If they were rash, it was the rashness of God; if they were severe, it was the severity of God.

In the second place, this severity was justifiable under the circumstances, however we may choose to regard it, whether emanating directly from the Apostles or from God. From God's standpoint it was clearly so and without question, as has already been pointed out. These people were high-handed sinners against him, his wisdom, power and grace. From the Apostles' standpoint the severity was justifiable. But here it is necessary to make a distinction. The penalty inflicted on Ananias and Sapphira was vastly greater than that inflicted on Elymas. Elymas' blindness was "for a season." As in Paul's case, at the time of his conversion, this blindness may have been an infliction of mercy as well as of judgment. In any event it was temporary. It afforded opportunity for repentance. Hence, severe as it was, it was mild in comparison with the sins which provoked it. These were numerous and flagrant. Elymas was a Jew and ought to have known better than to be a sorcerer and a false prophet. He deceived his fellow-men, was an enemy of righteousness, in collusion with the Devil, a perverter of the right ways of God. He sought persistently to turn away the Proconsul from the faith, and thus to prevent the salvation of a Gentile, to hinder the gospel

at the beginning of its career in foreign lands, to strangle it in its infancy. A temporary blindness, which might be chastening in its effects, was a mild penalty for such sins.

On the other hand the doom of Ananias and Sapphira was final, eternal. It allowed no respite, apparently gave no opportunity for repentance. They were cut off in a moment with a lie in their hearts and on their lips. In justification of this awful severity, which is not to be denied nor explained away, the following remarks are submitted :

1. This is not an isolated case. The Apostles followed precedents which were well established in the history of God's people. We need only refer to such cases as the sudden death of Nadab and Abihu (Lev. x. 1-3) ; the destruction of Korah, Dathan and Abiram and their followers (Num. xvi. 23-35).

2. Ananias and Sapphira had had a "day of grace" ample and wonderful in its opportunities. They had every sort of evidence, except possibly that of eye-witness, that the crucified Jesus had risen from the dead, and was indeed the Messianic King and Saviour of Israel. They had seen the miraculous manifestations of the Holy Spirit. They had heard the Apostles earnest exhortations to repentance and faith, exhortations which came from hearts on fire and from tongues of flame. Many examples had been vouchsafed to them of a genuine living faith and of a royal generous love. They had professed this faith and this love, and had enjoyed the blessings of Christian fellowship. All these gracious and precious opportunities and privileges they had wantonly perverted and abused for their own selfish ends. Why should their "day of grace" be further extended? The Apostle knew that severity was mercy ; that any extension of grace would only be the occasion of greater sin, of a heaping up of wrath against the day of wrath and the righteous judgment of God.

3. These people were deliberate and conscious hypocrites. Animated by an ambitious and vainglorious desire to receive the undeserved applause of their fellows, they arranged a plan to deceive the Apostles and all the brotherhood of believers, so as to secure the coveted honor and reputation at the least possible cost to themselves. Why should God or his Church tolerate any longer such hypocrites, known infallibly to be such?

4. These people were intensely selfish and avaricious ; so much

so that they were willing to speak and act lies in order to gratify their base desires; willing to introduce among those earnest-minded, loving and generous Christians an element of discord and confusion, which when discovered would threaten the infant Church with ruin. Why should such a destructive factor be allowed to run its course unimpeded? Severity in this case to the individual was goodness to the whole body.

5. These people secretly as they supposed, but none the less really, defied the authority, knowledge, wisdom and power of God. Under the circumstances this was in the last degree impious. They had abundant evidence that the Holy Spirit animated the Church; that the Apostles had miraculous gifts, among which was a superhuman knowledge and wisdom. The attempt to deceive them was an attempt to deceive God, at once bold and blasphemous. It was a most heinous sin against the Holy Spirit, if not in fact the sin which has never forgiveness. Peter knew this. Why delay the penalty? Surely the sooner these reprobates are removed from earth; removed from a condition in which they will continue to harm themselves and others, the better it will be for them and for others. Here, as elsewhere, judgment is tempered with mercy. It is a merciful eye that sees, a loving hand that strikes.

6. To the foregoing considerations may be added the importance of placing a solemn warning against sins of this sort at the very beginning of the Christian dispensation. Christ's Church is no place for liars and hypocrites; for covetous people; for men and women who seek to use the Church and the generous love of believers for purposes of selfish aggrandizement. Let all such beware lest the fate of Ananias and Sapphira befall them. Warnings of this sort are sometimes sorely needed, especially at great crises in the history of Redemption. Hence it is justly claimed, that, as in the case of Nadab and Abihu, and of Achan during Old Testament times, these miracles of judgment at the opening of the Christian dispensation were miracles of mercy to the whole body and coming ages, as well as of judgment to those on whom they directly fell. They removed from spheres of enlarged evil influence those who had sinned away their day of grace, who had trampled on the love of God, who had abused the fellowship of the saints. They stand as signal-lights warning all men that

God reigns, that his law will be executed, that he desires his people to be holy, that to secure this end his "axe is laid at the root of the trees : every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire."

In order to guard against the abuse of this authority as exercised by the Apostles under our supposition, it is important to remark that such authority entails a most solemn, indeed a most frightful, responsibility. Its exercise must be sustained by the manifest presence of miraculous powers. More than this: the men who pronounce and execute sentences of this sort must be prepared in turn to face the stern judgments of their fellow-men; and, unless they can vindicate themselves at the bar of human opinion, they must expect to suffer the penalty which the law both of God and of man inflicts on those who without legitimate authority invade the rights of their fellow-men.

THE INTOLERANCE OF UNBELIEF.

REV. THORNTON WHALING, D. D., LEXINGTON, VA.

Unbelief claims to be exceedingly tolerant, and yet it is neither so tolerant as it claims, nor by any means, so tolerant as it surely ought to be. From the standpoint of unbelief, it makes no tremendous difference, *whether* a man believes or disbelieves, or *what* he believes or disbelieves. A sublime unconcern as to all modes of faith, ought to be the attitude of the consistent unbeliever; but this attainment of a catholic toleration, which welcomes with equal readiness all phases of faith or of no-faith, is one which by no excess of effort has unbelief been able to acquire, so far as human observation goes. Unbelief may delight to adorn itself with blatant professions of universal toleration; and as a matter of fact may tolerate every possible variety of doubt (in the spirit of self-worship!) but as an equal matter of fact unbelief cherishes an *unchanging and deadly hostility* toward a real faith in God and toward the religion which comes from God. Unbelief is ready enough to *tolerate itself*, whatever mask it wears, from a bald materialism to a refined Agnosticism, from a subtle Pantheism to the negative criticism which evacuates the Bible of all its distinctive marks; but unbelief has never yet been found ready, if it have

the power to execute its will to tolerate the faith which is its contradictory and most effective rebuke. The malignant and indestructible hostility of unbelief toward belief manifested itself very early in the history of our race. "By faith Abel offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Now "Cain, who was of that wicked one slew his brother. And wherefore slew he him? Because his own works were evil and his brother's righteous." Able's faith was the irritant which provoked Cain's unbelief to the crime of fratricide, and made Cain the infidel also Cain the murderer. And in this striking historical parable we have the first expression of the unchanging and murderous hate, with which in this sinful world, unbelief will always meet a sincere and scriptural faith.

This article cannot even in briefest review glance at the inspired account of this deadly hostility which figures so largely in Old Testament history, nor even hint at the hatred of the unbelieving official classes in the Jewish church toward our Lord. Faith must come to Jesus, because it loved him so; unbelief could not leave him alone because it hated him so deeply. Faith must enthrone him; unbelief would crucify him; but neither faith nor unbelief could be indifferent to the Lord of life and glory; the one was melted into an ecstasy of grateful love, the other was convulsed with spasms of intense dislike. The Apostles of our Lord from the beginning entered upon the experience of those words of their Master: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." The saint who lives the life of "faith in the Son of God" cannot expect that the unbelief of the world will greet him with affection or honor him with applause. The Christian herald who proclaims faith in a "Crucified Christ" can scarcely hope that an unbelieving world

will rush toward him with huzzas and crowns. The Apostles tasted at once and tasted often the bitterness of this hostility which envenoms unbelief at the prospect of a real belief in the "faith delivered once for all" to the saints. The unbelief which spoke through Annas the high priest and Caiaphas and John and Alexander and through priests and Sadducees was deeply pained that "through Jesus the resurrection of the dead" should be preached and could not rest till the injunction was laid upon Peter and John "not to speak at all nor teach in the name of Jesus" (Acts iv. 1-22). This same unbelief at the very next and earliest opportunity "laid hands on the Apostles and put them in the common prison," and ordered that they should not speak in the name of Jesus "the words of this life" (Acts v. 25-42). This same unbelief could not tolerate Stephen, "a man full of faith and the Holy Ghost," but arrested him as he did "great wonders and miracles among the people;" and though others saw "his face as it had been the face of an angel," yet unbelief, which could not answer his arguments, nor impeach his character, must smite the life out of him with the cruel stones (Acts vi. 1-15). *Toleration!* If a man really wants to see the cherished contents nursed in the black heart of unbelief, let him study Abel lying in his blood, Christ on his cross, the Apostles in prison, or condemned to silence by "all the senate of the children of Israel;" let him follow the track of inspired history from Genesis to Revelation, and he need not long be in darkness as to whether unbelief has any real tolerance for a living faith in God, or for the living Word which comes from God.

But it may be thought that progress and culture have so refined human nature, that unbelief no longer is tainted with the venom of this deadly hate; that Mill and Spencer and Arnold and Huxley and Stephen have reached such heights of scientific attainment as to possess a cool and lofty toleration for all phases of opinion, for all modes of faith. Perhaps their toleration may be encyclopædic enough to encompass all else, except a simple and severe scriptural faith. For this, they have no excommunication too emphatic, no "damnation too dark and deep." Hear Mr. Leslie Stephen speak out as his secret as follows: "Men of sense I fancy often wish to avoid scandal rather than to conceal their sentiments from their peers. They trust to a free masonry which

exists among themselves and which presents an impenetrable barrier to the sagacity of fools. One may guess that the esoteric creed drops some articles of the orthodox faith, but the man of sense, while he has a contempt for any one who (as Mr. Renan says of St. Paul) believes heartily, or takes all creeds seriously, has a hearty dislike for the man who too openly discards the established tenets. Why drop a veil so easily worn? Religion is after all useful and we are even bound—for the sensible man can take a high moral tone when he pleases—to invent the God who does not exist.” Now it is hard for an honest man to be calm and to refrain from expressing indignation, angry condemnation, repugnance and contempt when examining such a statement, but restraining all this, there needs no interpreter here to show the concentrated and deadly hostility of this unbeliever toward spiritual religion as taught in “the Word of God which liveth and abideth forever.” Nor is he singular in this hearty hatred. His fellow-unbelievers may veil under polished phrases their intense disdain for the poor superstition, which still clings to the Bible as the veritable Word of God, but it needs little sagacity to find the poisonous venom lurking “midst their honeyed words.”

Let us end the matter by hearing the acknowledged leader of modern unbelief speak his mind (and reveal his heart) in these words (Herbert Spencer, *First Principles of Philosophy*, section 33). “It is hard for him (*i. e.*, the man of science) to bear the manifestation of that pride of ignorance which so far exceeds the pride of science. Naturally enough such a one will be indignant when charged with irreligion because he declines to accept the Carpenter theory of creation as the most worthy one. He may think it needless as it is difficult, to conceal his repugnance to a creed, which tacitly ascribes to the Un-knowable a love of adulation such as would be despised in a human being. Convinced as he is, that all punishment as we see it wrought out in the order of nature, is but a disguised beneficence, there will perhaps escape from him, an angry condemnation of the belief that punishment is a divine vengeance, and that divine vengeance is eternal. He may be tempted to show his contempt, when he is told that actions instigated by an unselfish sympathy or by a pure love of rectitude are intrinsically sinful; and that conduct is truly good, only when it is due to a faith, whose openly professed faith is other-worldli-

ness. But he must restrain such feelings. Though he may be unable to do this, during the excitement of controversy, or when otherwise brought face to face with current superstition, he must yet qualify his antagonism in calmer moments, so that his mature judgment and resulting conduct may be without bias."

Now there are many things which struggle for utterance when reviewing this extraordinary *fasciculus* of perverse and facile misrepresentations, but the chief mark which smites, like a javelin, the most cursory reader, is the immeasurable and ineffable dislike which this apostle of culture and doubt entertains for the faith and the religion which he thinks stands sponsor for these despicable tenets. He may be cool as the summit of Alpine Mountains in discussing themes of scientific and philosophic import, but he portrays a passion as hot as the heart of a volcano, when commenting on the claims of the religion of Jesus Christ on faith and obedience. The Ethiopian cannot change his skin nor the leopard his spots, neither can unbelief dispossess itself of this necessary and inherent intolerance, toward the faith and the truth which is its unchanging condemnation. Unbelief, practical or speculative (and speculative unbelief is but practical unbelief in intensest degree) may shout itself hoarse with insistent claims of a tolerance which knows no limits, but universal history bears too plain testimony as to its essential intolerance for all modes of living faith for any save the "willingly ignorant" to be deceived by these strident cunning claims with which it seeks to hoodwink the simple unsuspecting "sons of men."

THE NAME OF JESUS.

PROFESSOR W. S. BEAN, D. D., CLINTON, S. C.

"A good name is a good omen." This old proverb has lost much of its significance for our age, since names have for us but little meaning. This is particularly the case with personal names. Family names may suggest the occupation of remote ancestors, or the physical traits which gave rise to their appellations. Smith, Carpenter, Webster, Fuller and Taylor may hint of the actual work of those who were originally so called. White, Black, Gray and Brown may tell us something of the complexion or hair of the

founder of the family; while the names Johnson, Jackson, Thomson and Wilson give the relationship to some former John or Tom or Will. Now and then it may happen, even in our own age, that a new name is added to some prominent character, marking some noticeable event in the life of him who has won it; as Stonewall Jackson received in battle the name by which he is best known in history.

But in ancient times, the bestowal of a name upon a child was a more significant event. This was especially the case among the Hebrew people. Sometimes female names were given because of their poetical associations: as Tamar, "the palm-tree;" Deborah, "the bee;" Zillah, "the shadow;" and Esther, "the star"—at first Hadassah, "the myrtle."

In the case of males, the name might suggest the circumstances of birth: as Jabez, "the sorrowful;" Ichabod, "where is the glory?" Solomon, "the peaceful," changed to Jedidiah, "the beloved of Jehovah;" and Ben-oni, "the son of my sorrow," changed by the bereaved father to Benjamin, "the son of my right hand."

Hebrew names ending in "el" and "jah" are particularly noticeable as indicating the religious belief of the parents; the names in "el" signifying some relation to God, and those in "jah," trust in the covenant God, Jehovah. So we have Daniel, "God my judge;" Samuel, "heard of God;" Lemuel, "consecrated to God;" Israel, "prince of God," and many others. Then we have Elijah, "My God is Jah;" Adonijah, "My lord is Jehovah;" Jeremiah, "Jehovah establishes;" or with the sacred name prefixed, Jehoshaphat, "Jehovah makes right;" Jonathan, "Jehovah gives;" Jehoiada, "Jehovah knows."

The name Jesus, hallowed to all Christian hearts as the name of our Lord and Saviour, is, as is well known, the Greek form of the Hebrew name Joshua. It is once used of the Old Testament hero in the English Authorized Version, in Hebrews iv. 8, where the Revised Version substitutes "Joshua." "Joshua" is a compound of the sacred name Jehovah and the root of the verb for "help" or "salvation." The same components but in reversed order, occur in the name of the great evangelical prophet Isaiah, or Yeshaiyahu in an exact transcription of the Hebrew form. The name Jehovah which occurs infrequently in the English Bible,

being usually translated "the LORD," is an incorrect mixing of the letters YHVH with the vowels belonging to the word Adonai, "Lord," which replaces the sacred name in the Greek version of the Seventy. The reverence felt for the sacred and incommunicable name of their covenant God led the later Jews to avoid the use of it altogether, and to pronounce it as "Adonai" whenever they came to it in reading. There is a tradition that the high priest pronounced the awful Name with its own vowels once a year, when giving the priestly blessing to the people on the great Day of Atonement, and that in the profound silence, the name could be heard as far as the Dead Sea.

All scholars are agreed that the original pronunciation has been lost, but that it was either Yahweh or Yahaweh, the middle vowel being very short in the latter form.

This name Yahweh is derived from a form of the verb *hayah*, "to be," and thus the fundamental meaning of the name is "existence." Yet it is not existence as a bare metaphysical abstraction. Rather does it include the idea of "becoming," thus implying a certain activity on the part of God in reference to his chosen people. The most significant instance of this use of the name is found in Exodus iii. 14. There, in answer to the question of Moses as to the sacred name, God says, "I am that I am" (Hebrew, *Ehyeh asher ehyeh*), and he added, "Thus shalt thou say unto the children of Israel, I AM (Hebrew *Ehyeh*) hath sent me unto you." Here the meaning is not simply, "I am that I am," but also "I will be what I will be;" for God was about to manifest himself openly and actively by mighty signs and wonders, for the redemption of his oppressed people.

Since the character of a man might be expressed by the name given him at some crisis in his life, as with Abraham and Israel, much more would the revealed name of God indicate to his worshippers something of his real character. Hence the request for the name of God was a request for a fuller revelation of his own nature. So Jacob at the ford of Jabbok besought his mysterious antagonist, "Tell me, I pray thee, thy name." And although the request was not granted directly, but Jacob himself received the new name Israel, he felt so sure of the character of this strange Being that he called the name of the place Peniel, the "Face of God." After the sin of making and worshipping the golden calf

in the wilderness, God said in answer to the intercession of Moses, "I will make all my goodness pass before thee, and I will proclaim the name of Yahweh before thee." In Exodus xxiii. 21, God says of the angel who should go before the people, to conduct them to the Land of Promise: "Take ye heed of him and hearken unto his voice; provoke him not: for he will not pardon your transgression, for my name is in him." His presence was to be to them a constant manifestation of the guidance of their covenant God.

As the significance of a name was the expression of the true character, great importance was attached to those names given by divine command at the crisis of a life. The prophet Isaiah foretells a time when the names of persons shall not be merely titles, but shall correspond with their character. "The vile person shall no more be called liberal, nor the churl said to be bountiful" (Is. xxxii. 5). So in the prophecy of the restoration and glorification of Israel (Is. lxii. 2), the promise is given, "Thou shalt be called by a new name, which the mouth of the Lord thy God shall name." So in Isa. xliii. 1, "O Israel, fear not for I have redeemed thee, I have called thee by thy name, thou art mine." These passages to which many others might be added, may suffice to show what significance names bore when given with deliberate reference to character or circumstances, and particularly how the name given by divine command was regarded as showing a special personal relation between God and his servants.

The name of Jesus is for us full of meaning, because of its significance as to the revelation of character, in its having been given by God himself, and in having a special authority attributed to it. The meaning is "Jehovah my salvation." In the Old Testament, the name was given to two men whose official position, if not strictly typical, was yet very suggestive. Joshua the son of Nun, the great captain who after the death of Moses led the people into Canaan, was the first to bear the name historically. Then after the return from the Captivity in Babylon, we find Joshua the high priest at Jerusalem, associated with Zerubbabel, Haggai and Zechariah in restoring the spiritual life and zeal of the Jewish people. In the beautiful vision described in Zechariah iii. 1-5, Joshua the high priest, at first clad in soiled garments and opposed by the Adversary, but afterwards accepted and adorned with rich ap-

parel, cannot fail to remind us of our great High Priest, at first humbled and opposed for our sakes but afterwards crowned with glory and honor. The name of Jesus is then linked historically with that of the great warrior who actually entered Canaan at the head of the tribes and took possession of the land; and also with that of the faithful priest who was commissioned to reform and revive the waning life of the feeble Church of God.

We do not find the name given to any other prominent characters in the Old Testament, except these two.

We are told in Matthew i. 21 that the angel who announced to Joseph the birth of the wondrous child, commanded that his name should be called Jesus, "for it is he that shall save his people from their sins." Salvation was not to be political or temporal but spiritual. Jesus was not to be simply a Teacher sent from God, nor a Prophet with a special message to his own age or nation. His mission was to be world-wide and universal; and he was not to announce salvation but to effect it, a salvation which consists in the forgiveness of past sins and in cleansing from present pollution. The name given him by divine command was significant of his office and his work. He was not a second David who should establish a great earthly kingdom, nor an Elijah to rouse a sinful nation to repentance. His office was far above and beyond that of all those of the men of God who had gone before him to prepare the way for his coming. For the salvation of the Lord was to be not only manifested through him, but really accomplished by him. Thus the name of Jesus was significant in the highest degree, while it could scarcely fail to recall the mission of the great Captain who succeeded Moses and led the wandering host of Israel into their long sought rest.

Above all, it would bring to believing hearts the truth that salvation was from the Lord alone, and would suggest to them the constant presence of their covenant God as the Deliverer of his people from their sins.

Throughout the New Testament we have ample testimony as to the authority ascribed to the name of Jesus. As in the Old Testament, the name of Yahweh was the ground of the authority claimed by the prophets and the basis of the revelation made of the true and living God through all the nations of the earth, so the name of Jesus is the ground on which rests our faith and our

hope. While our Lord commands us to pray that the name of our heavenly Father may be hallowed, yet it is in the name of Jesus that we are to present our petitions. "Whatsoever ye shall ask in my name, that will I do." The apostles used this sacred name as their authority for the signs and wonders wrought by them. Peter said to the lame man, "In the name of Jesus Christ of Nazareth, walk." It was their employment of this name which aroused the anger and opposition of the Sanhedrin; for the rulers supposed that in bringing Jesus to a shameful death they had forever dishonored his name and put an end to the public use of it. Hence they commanded the apostles that they should not speak at all, nor teach in the name of Jesus. Yet this was the great central truth to which the apostles bore witness.

When they were asked, "By what power, or in what name have ye done this?" Peter replied, "In the name of Jesus Christ of Nazareth whom ye crucified, whom God raised from the dead, even in this name doth this man stand here before you whole. And in none other is there salvation, for neither is there any other name under heaven, that is given among men, wherein we must be saved." Paul gives also equally strong testimony as to the dignity and authority of the name of Jesus. "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 9-11).

The revelation of the true God as the reconciled Father is to be carried throughout the whole world in the name of the Lord Jesus. Already we see that this has been to some extent accomplished. Missions to the heathen are not undertaken by the Jews remaining in the world, nor by the so-called liberal sects which deny the divine authority of the Saviour. Those churches which acknowledge his divine authority and the necessity of approach to God through him and in his name, are found obeying his command with increasing zeal and striving to make disciples of all the nations. The name of Jesus remains to them not that of a teacher or reformer, but the manifestation of the living God through his Son.

Yet a mere confession with the lips of the name of Jesus is not

sufficient. Our Lord himself warns us that there will be some calling him Lord, who shall claim to have cast out demons and done many wonderful works in his name, who none the less will be disowned and rejected by him. His name is not a mere charm or talisman, but the memorial of the divine grace revealed to the believing heart in himself. Sincere faith in his name will be shown by deepening reverence for the character revealed by it, and by a life reflecting more and more of his own holiness and consecration.

It may be asked whether we do not use that sacred name at times too flippantly and irreverently. Sometimes we hear it uttered by Christian workers and speakers as carelessly and familiarly as if it were that of some common acquaintance. Yet it ought to be to us still "the name above every name," the highest revelation of the grace and truth of the invisible Father. No one of us can draw near unto the Father except in that name and with sincere faith in him who bears it. While avoiding the extreme scruples of the Jews of old in not daring to make use of the revealed name of God, we ought to take heed lest we seem to treat the name of Jesus with disrespect. That name is joined forever in the apostolic benediction with those of the Father and the Holy Spirit; it becomes us then, whenever we use it, to recall its solemn meaning, its revelation of grace and salvation, the purity and majesty of him who bore it on earth and who still bears it, exalted at the right hand of God the Father. Down through the centuries echoes still the beautiful hymn of Bernard, in many respects an apt representative of the mediaeval faith. Yet, unlike him in many things as we are, all Christian hearts can join with him in his "Jesu dulcis memoria:"

"Jesus, the very thought of thee
With gladness fills my breast;
Yet sweeter far thy face to see,
And in thy presence rest.

"Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than thy blest name,
O Saviour of mankind!"

SOCIOLOGY OF JOSEPH'S DAY.

PROFESSOR JAMES A. QUARLES, D. D., WASHINGTON AND LEE
UNIVERSITY, VIRGINIA.

Slavery.

Slavery, as the involuntary subjection of one person to the will of another, is and has been universal; as this is the natural and proper state of the child with reference to its parents. Beyond this natural and universal subjection of a child to its parents, slavery in other forms has varied in different ages and lands. It has varied, not only in the classes of persons brought under its power, but also greatly in the condition of those who, without their consent, are subject to the disposal of others. The limitations of slavery are one of the indications of the state of civilization among a people.

We will first notice what were the conditions of *child slavery* in Joseph's day. So far as any statement is made, the record is silent as to any limit in *time*. We free the child from the dominion of the parent at twenty-one years of age, and the Jews at a later day gave him liberty at thirty; but there is no intimation of a release at any period of the child's life, in this history which we are now studying. Reuben is reckoned to have been forty-five years old when he and his brothers were still living with their father and subject to his direction; as is seen in Jacob's ordering them to go down to Egypt to buy corn during the famine, Gen. xlii. 2; and this relation of dependent subordination continued until Jacob's death.

The *extent* of parental authority, as far as *sons* are concerned, seems to have been in the ownership of their labor, the direction of their action, and the distribution of his blessing and his property among them, Gen. xxxvii. 2, 13; xlix. 3-28. Wrong-doing was punished, as far as we are told, generally by rebuke; as in the case of Simeon and Levi, when they cruelly and treacherously avenged the indignity shown their sister Dinah, xxxiv. 30; in the case of Joseph, when he told his dream of superiority to his father and mother, xxxvii. 10; and in the case of Reuben's illicit intercourse with Bilhah, xlix. 4. There is no instance given of the

chastisement by the rod of a child, son or daughter, for any offence.

The severest penalty visited upon a son, so far as the history states, is the *deprivation* of the right of *primogeniture*, in the case of Reuben, as already noticed. That he was deprived of the birthright is said to be indicated by Jacob's investing Joseph, to whom it was transferred, with the insignia of the birthright, the coat of many colors. It is strongly intimated in the final blessings, which the dying father pronounced upon the two brothers, xlix. 3, 4, 22-26. It is positively affirmed that Jacob did transfer the right from Reuben, because of his incest, to Joseph, I. Chron. v. 1. It is possible that Jacob had a feeling that Joseph was really entitled morally to the birthright, as he was the first son of Rachel, the only wife that he truly cherished; notice in Judah's speech to Joseph, xliv. 27. We must recall in this connection, that Jacob without any offence, so far as we know, on Manasseh's part, took the birthright from him and gave it to his younger brother Ephraim, xlviii. 19; this, however, was probably a prophetic rather than an authoritative act.

There is no instance given of a father's transferring his authority over a son to another. In this respect there was a difference in the treatment of *daughters*. While no case is mentioned of a father's selling a daughter to another as a slave, we have already observed that the daughter was bargained for and sold as a wife, xxix. 18, 27; xxxiv. 12. The most interesting case is that of Judah and Tamar; when Tamar was bought as a wife for Judah's eldest son Er, and after his death was given to Onan, and finally to Judah's youngest son, Shelah. The daughters were sold for wives, and no hint is given that they were consulted as to the transfer. There is no intimation that wives were sold by their husbands or by their fathers-in-law. This subjection of children to their parents and of wives to their husbands was the mildest form of involuntary servitude or slavery.

Neither the child nor the wife-relation is commonly thought of as slavery; however absolute or involuntary the subjection may be. Slavery is commonly understood to refer to the ownership of one person by another outside of these domestic relations. The evidence is convincing that such involuntary servitude existed in Joseph's day. In *Padan-Aram*, we have Laban, the

owner of Bilhah and Zilpah, whom he gave to his daughters; and their ownership was so absolute as to allow these daughters to give their maid-servants as concubines to their common husband, Jacob.

In *Canaan*, we observe the sons of Jacob putting all the males of the city of Shalem to the sword, and taking their wives and children captive, xxxiv. 29. After this, we find these same brothers (headed probably by Simeon, who was the leader in the slaughter of the Shalemites,) selling their own brother, Joseph, to a caravan of Midianitish merchantmen, xxxvii. 27, 28, for twenty pieces of silver, about five dollars.

In *Egypt*, the prevalence of slavery is shown by the fact that the purchasers of Joseph took him there as to a slave-market, and found a buyer in the person of Potiphar, an officer of Pharaoh, xxxvii. 36; in whose house there were also other men, who were probably slaves, xxxix. 14. The same fact is shown in the dealings of Joseph with his brothers, when the cup was found in Benjamin's sack; it was admitted that whoever stole the cup should become Joseph's bondman, xliv. 9, 17, 33.

So much for the fact that slavery existed. As to the *manner* in which one might *become* a slave, we have the might of the strong over the weak; exemplified in the women and children of Shalem, and in the young brother Joseph, powerless in the hands of six or eight others. Originating thus in violence, ownership was transferred by bargain and sale. In the case of the Shalemites, the provocation was the defilement of Dinah by Shechem; and Joseph was sold because of the jealousy of his brothers and their anger at his reporting their misconduct to their father, xxxvii. 2-4. There is no instance given of the relation of master and slave existing between those who were of the same family or race. While Joseph's brothers sold him, they sold him to Midianites.

There are no facts presented which would lead to the belief that the condition of the slave was rendered specially miserable by *cruelty* or unnecessary hardship; except the imprisonment of Joseph upon the false charge of his mistress. In this case, Potiphar is not to be censured; for, on the assumption of Joseph's guilt, the penalty was less than most men would have visited upon a slave. Indeed it would seem rather a compromise, and to show

that, while Potiphar could not refuse to punish without implying a distrust of his wife, he nevertheless did not chastise, much less take the life of the accused servant. This incident implies that all household slaves, at least, were not made eunuchs; as Joseph was not, even after his alleged offence against his mistress.

There is a fact recorded which sheds a pleasant light on the relation of master and slave, where we are told that Pharaoh celebrated his birthday by making a *feast for his servants*, xl. 20. It seems strange that he should have made use of this same joyous occasion for hanging his chief baker, who had offended him, xl. 22.

The final fact which we notice as to slavery is that there were *grades* of servants. This is seen in Potiphar's putting Joseph as a ruler over his house, xxxix. 4; in the jailer's making him the overseer of the prison, xxxix. 22; in Pharaoh's having a chief of the butlers and a chief of the bakers, xl. 2; in Joseph's preferment over Pharaoh's house, xli. 40; and in Joseph's having a steward or ruler of his house, xliii. 16. It is doubtless true that the state of these upper servants was the most pleasant, and that the condition of the underlings depended to a chief degree upon the disposition of these overseers. An overseer makes it certain that there was a large retinue of servants; and this indicates a degree of luxury and of the division of labor.

Food and Drink.

Eating and drinking are social habits, and are in their customs more or less indicative of the social state of a people. As to *articles* of diet, we have mention of the generic cereal corn, xli. 5; of the generic word bread, xxxi. 54; and of the more specific wheat, xxx. 14. The cereal grains, or corns, of that region are barley, millet, wheat, and spelt. These were made into bread. In Egypt, wheat was and is common, and there is still grown there the "mummy wheat," which has seven ears upon one stalk, as in Joseph's day. Of other vegetable food, we have grapes, xl. 10; xlix. 11, 12; but in both instances the implication is, not that they were eaten, but were used for wine. There are also the mandrakes, xxx. 14, which Reuben found in the time of wheat harvest before they left Padan-Aram, but which grow in different parts of Syria. They are a fruit, the size of a small apple,

which ripens in May, and is believed by the natives to promote fecundity. Nuts and almonds were sent by Jacob in Canaan to Joseph in Egypt, xliii. 11. Bread, from its repeated mention, we may be sure was their staple food.

Of edible *animals*, the cow, the sheep and the goat are named. It is probable that the kid, promised by Judah to Tamar, was intended for food, xxxviii. 17. The only instance in which we may be sure that animal food was eaten is the occasion when Joseph entertained his brothers, on their second visit to Egypt; when he directed the ruler of his house to "slay and make ready," xliii. 16. What he slew is not said. We may infer from another incident that the Egyptians did not, while the family of Jacob did, eat animals; where it is said that shepherds are an abomination to the Egyptians. Other reasons, however, which are probable, are given for this dislike of shepherds in Egypt at that time; notably their bitter recollection of the oppressive, foreign Shepherd Kings. We know that animals are rarely killed now in that section for food, and we would infer from Joseph's Biblical history that the same was true in his day. It is curious to note that there is no allusion to fowls or fish as food, and that the only mention of birds is of those that ate the bake-meats, in the dream of the chief baker, xl. 17.

The explanation is given in Joseph's history of what is said to be still true in the customs of orthodox Jews: their habit of *not eating the hind quarter* of the animal. In the account of the wrestling of Jacob with the angel, the night before his meeting with Esau, upon his return from Padan-Aram, we are told that the angel touched the hollow of Jacob's thigh; "therefore the children of Israel eat not of the sinew that shrank, which is upon the hollow of the thigh unto this day," xxxii. 32.

In the matter of *liquids*, it is certain that water was the ordinary drink, although there is no specific mention of a single instance of it. Next to water, wine was probably the common beverage. We may judge that a considerable quantity and variety of it was consumed by Pharaoh and his household, as it was necessary for him to have several butlers, of whom one was chief, xl. 2. In the feast which Joseph spread for his brothers, it is said that they drank largely, until they became merry, xliii. 34. Allusion is also made to the use of wine in the blessing pronounced by Jacob

upon Judah, xlix. 11, 12. Milk was also without doubt used, but there is only an incidental reference to it in the blessing upon Judah, xlix. 12. Mention is made of oil in the offering made by Jacob at Bethel, where he anointed the pillar with it, xxxv. 14. As nothing but meats and drinks were used in sacrifices, we may conclude that oil was an article of diet in that day.

As to condiments and *delicacies*, the only facts recorded are that the Midianitish merchantmen were carrying spicery into Egypt, xxxvii. 25, and that Jacob sent spices among his gifts to Joseph. Jacob declares that Asher's bread shall be fat and that he shall yield royal dainties, xlix. 20. There is no specific mention of salt, of vinegar, nor of sugar. Honey, however, is given as one of the articles sent by Jacob during the famine along with the spices, to propitiate the favor of the then unknown governor of Egypt, xliii. 11.

Of course, the art of cooking was known and practised; as we know from the frequent mention of bread, and more definitely from the fact that Pharaoh had a force of bakers, who prepared bake-meats for his service, xl. 2, 17. Nothing is said, however, of the fuel nor of the utensils used for this purpose.

We may suppose that noon was the *hour for dining* in Egypt, as that was the hour appointed by Joseph for the feast which he ordered for his brothers, xliii. 16; the instance given in which it is certain that flesh was used for food. This is an interesting incident, as it gives us several details as to their eating customs, which we may believe to have been more or less common. It is stated that they washed their feet as soon as they entered Joseph's house, xliii. 24; that Joseph washed his face before dining, probably, however, because his tears made this necessary, xliii. 31; that the Egyptians and Hebrews occupied different places during the meal, xliii. 32; that they sat according to their age, xliii. 33; that the host, Joseph, sat alone, separate from the Egyptians and his brothers, xliii. 32; and that the host sent messes from his food to his guests, indicating by the quantity bestowed the measure of honor he meant to pay to each, xliii. 34, giving to Benjamin, his own brother, five times as much as he did to any of the rest. From this instance, from the feast Laban made at the marriage of Jacob, and from Pharaoh's birthday feast to his servants, we may learn that it was customary on special occasions to

have extraordinary dinners and suppers. From Laban's statement to Jacob, xxxi. 27, we may infer that singing, accompanied by music on the tabret and harp, was a part of their festivities. We are not informed as to how many regular meals they had each day, nor as to their use of tables, nor as to the vessels holding the food, nor as to the instruments with which they cut it and conveyed it to their mouths.

Dress.

There are only a few items, in the Biblical history of Joseph, bearing upon the matter of apparel or adornment of the person. The first mention of clothing, xxxv. 2, is on the occasion of a special service of thanksgiving rendered by Jacob on his reaching Bethel, upon his return to Canaan after leaving Padan-Aram; where, in view of this season of worship, Jacob commands his family and servants, "Be clean and *change* your garments." When Joseph was called from the prison into the presence of Pharaoh, "he shaved himself and changed his raiment," xli. 14. On both these occasions it is certain that the main purpose of the change was to show respect by the freshness and cleanliness of the apparel. That they washed their clothing may be inferred from xlix. 11. It is certain also that the raiment was the best in the possession of the wearers, if we may believe that they had grades of clothing.

What the *shaving* in this preparation of Joseph to enter the presence of Pharaoh was, we are left to conjecture. That it was not what we ordinarily understand by shaving is reasonably certain; that is, so far as the use of steel razors upon the face is shaving. While Damascus was then a city and the Damascus blade is one of the most famous pieces of cutlery in history, it is said that the ancient mode of shaving the face was by the rubbing of a species of pumice-stone over the skin. It is not certain that Joseph's shaving was anything more than the trimming of his hair and beard, which had been neglected during his confinement in the prison.

The only *material* which is specified as used in the making of clothes is linen; where Pharaoh, on making Joseph his prime minister, "arrayed him in vestures of fine linen," xli. 42. It is, however, by no means certain that these vestures were of what we

call linen, woven from the lint of the flax. It is thought by some that the material was silk, and by others that it was cotton. We may be sure that the ordinary clothing was not of skins but of woven goods. This seems manifest from the veil which Tamar used, when she was playing the harlot, xxxviii. 14; as well as from the linen vestures already alluded to. It would seem that in a semi-tropical country, garments of linen, silk, or cotton, vegetable fibres, would be more likely used for their regular clothing than those woven from the wool of sheep or of goats. And yet we may well ask, what need had they of such flocks of these animals, if not for clothing; seeing that they did not eat flesh except upon rare occasions of festivity. Doubtless we should discriminate between Canaan, where these shepherds lived, and whose mountains and valleys were not only further north, but for other apparent reasons were colder than the level valley of the Nile. It may be, therefore, that the pastured flocks of Canaan furnished the staple material for the clothing of its people; while the alluvial lands of the Nile produced the fibre for the cooler garments of the Egyptians. But of this we have no expressed statement in this history.

We observe, from the case of Tamar, that certain habits of *clothing distinguished* different *classes* of women. It is curious that the wearing of a veil should have been a mark of a harlot. We should suppose that it was some special kind of a veil, were we not told that Judah thought her to be a harlot, "because she had covered her face," xxxviii. 15. We are told that she doffed her widow's garments when she assumed the character of the harlot, xxxviii. 14, and donned them again when she resumed her proper life as a widow, xxxviii. 19. We are not told what these widow's weeds were. As another instance of distinctive dress, besides the fine linen given to Joseph as the second ruler of Egypt, we have the use of sack-cloth as the emblem of extreme grief, worn upon the loins by Jacob, when he was led to believe that Joseph had been killed by a wild beast, xxxvii. 34. In this connection we observe that the rending of the garments was another mode of showing violent sorrow; seen in the case of Reuben, when he found that Joseph had been removed from the pit, xxxvii. 29; in Jacob's act when he heard the fate of Joseph; and in that of the brothers when Joseph's cup had been found in

Benjamin's sack, xliv. 13.

The most interesting of all the distinguishing garbs is the coat which Jacob gave to Joseph. It is called in our English versions, old and new, "*a coat of many colors*," xxxvii. 3; while the margin gives as an alternative translation, "*a coat of many pieces*." The Septuagint favors the rendering in our common text. The Chaldee that of the margin. The Vulgate makes it an embroidered coat; and the Syriac a fringed tunic. If it was a garment made of cloth variegated in color, either by weaving or by printing, it would reveal a state of the art of textile manufacture beyond that which is supposed to have existed at that time. It may and more probably was a garment either of patchwork, or of embroidery, or one of solid color with a different hued border or fringe. But what specially concerns us now is the significance of the coat. Was it merely an unusual dress, given by Jacob as a mark of his fatherly partiality for this oldest son of his favorite wife? It may have been and probably was more. Social position and official rank are, the world over, indicated by dress; as witness the Judge's robe, the priest's gown, the various uniforms which mark the soldier, the sailor, the letter-carrier, the railroad official, &c., among us. This is fully carried out in the East. Exactly the same Hebrew words are used, 2 Sam. xiii. 18, to describe the dress of Tamar, David's daughter, and the writer adds, "for with such robes were the King's daughters that were virgins appareled." It is therefore conjectured by some, that Reuben, the eldest son of Leah, having forfeited the birthright by his misconduct with Bilhah, Jacob had thus early transferred it to Joseph, the eldest son of Rachel; and had arrayed him in this coat of many colors as the heir apparent to the patriarchate.

Raiment, we may judge, was a suitable thing to *present* as a token of friendship, at least, in Egypt; as we read, xlv. 22, that Joseph gave to each of his brothers changes of raiment and to Benjamin five changes. This would seem to show that it was considered specially valuable; since such articles as have more than ordinary worth are usually chosen as gifts of love and friendship.

As personal appurtenances and thus associated with dress, we may notice the *staff* of Jacob, an old man, xlvii. 31; and the fact that he also used this helper to movement in his younger days,

xxxii. 10; as also did his son Judah on a journey when a vigorous man, xxxviii. 18. The wearing of *jewelry* is to be noticed here. In Canaan, we have Jacob's family surrendering to him their earrings, xxxv. 4; which, from the connection, we would infer were in some way associated with idolatry; probably as bearing the effigies of the false gods. The bracelets, spoken of in the old version, as given by Judah to Tamar, xxxviii. 18, were probably a sash or cord used as a girdle for the waist; the translation is "cord" in the new version. Judah's signet, which he also pledged to Tamar, is, and doubtless was in that day, the most valued article which a man possessed; because it was considered directly representative of himself. Judah showed great levity in giving his as a pledge to a harlot. These signets were usually on rings; but were formerly worn upon the wrist rather than the finger, and were sometimes put into a bag and carried in the bosom or suspended from the neck. In Egypt, Pharaoh is said to have put his signet ring upon the hand of Joseph, and to have placed a gold chain about his neck, xli. 42. This chain, as well as the ring and raiment given at the same time, is thought to have been a badge of official distinction.

Death.

There are social features connected with the close of life, as well as with its origin and beginning. There is but meager direct information given as to the *longevity* of Joseph's contemporaries, and none as to the average of human life. The death of only some half a dozen persons is mentioned, and the ages of only three of these is given; the three patriarchal heads in succession:—Isaac, one hundred and eighty years of age, when he died, xxxv. 28; Jacob, one hundred and forty-seven, xlvii. 28; and Joseph, one hundred and ten, i. 22.

The *cause* of death in the cases of the three patriarchs, especially of the first two, was old age. It would seem that the infirmities that precede and cause dissolution were coming earlier, if we may take the three patriarchs as typical of their respective generations; the race was gradually coming down to the Psalmist's three score years and ten. Rachel died in childbirth, and we reasonably conclude from some female weakness, xxxv. 18. We are told that the Lord slew Er and Onan, the successive husbands

of Tamar, because of their wickedness, xxxviii. 7, 10; in what way is not said, but probably by some violent means, as by lighting or by a wild beast.

There are two expressions given which may show the prevailing conception of *what death is*. The first is used by and of Jacob, xlix. 29, 33; as it had been before of Abraham and Isaac; it is called a gathering to one's people. Whether this expression refers to the body alone, or to the spirit alone, or to both, we are left to conjecture. That it does not mean burial by the side of one's kindred seems probable from the fact that this was expressed in direct terms, xlvii. 30; xlix. 29; l. 25; and from the case of Abraham, who was buried in the cave of Machpelah by the side of Sarah alone; although it is possible that Sarah might be regarded as representing Abraham's people. The other expression used of Isaac, xxxv. 29, is applied also to Jacob, who is said to have "yielded up the ghost," xlix. 33. Two interpretations have been made of this saying: according to some it means merely the ceasing to breathe, giving up the breath; others associate it with Eccles. xii. 7, "And the dust return to the earth as it was, and the spirit return to God who gave it." These expressions are much richer and more satisfactory, if we make them refer to the patriarch's soul as leaving its clay tenement to be gathered into the goodly company of his people who have preceded him to the spirit world.

After death the practical question is as to the *disposal* of the *body*. We are told that Isaac, Rebekah, Deborah, Leah, Rachel, and Jacob were buried, xxxv. 8, 19; xlix. 31; l. 13. Nothing is said as to what was done with the bodies of Er and Onan. Joseph's body was put into a coffin, to be kept until the children of Israel should return to their own land, l. 26. We may be sure, therefore, that with the family of Jacob burial was the universal practice. In Egypt, it is equally certain that the bodies of prominent people, at least, were embalmed. It is said that the physicians embalmed the body of Jacob, l. 2; and that Joseph was embalmed before being put into the coffin, l. 26. We should not fail to notice that these were not only distinguished persons, but also that their bodies were to be preserved for transportation to Canaan. It is possible, but not probable, that embalming was a universal practice at that time in Egypt. There is no mention of

it as occurring elsewhere. We are told that forty days were required for this process, l. 3. The cave of Machpelah was the well known burial place of Abraham's choice; and there his body, and those of Sarah, Isaac, Rebekah, Leah and Jacob were placed. Rachel was buried in a grove near Ephrath, better known as Bethlehem, and Jacob set up a pillar to mark the spot, xxxv. 19, 20. Deborah, Rebekah's nurse, was buried under an oak near Bethel, xxxv. 8.

It is a curious fact that Jacob enjoined Joseph to bury him in the *grave* which he had *digged for himself* in Canaan, l. 5; this grave he had dug in the cave of Machpelah. From other references in the Bible, it is seen to have been a custom for men to have their own graves prepared. We are told that Asa had done so, 2 Chron. xvi. 14; that Shebna had hewed him out a sepulcher, Isa. xxii. 16; and our Lord was laid in the tomb that Joseph of Arimathea had made ready for himself, Matth. xxvii. 60.

Mourning for the dead was expressed in several ways. Joseph kissed the dead body of Jacob and wept, l. 1; and Jacob rent his clothes and put on sackcloth, when he thought that Joseph had been killed. There is nothing said as to mourning in the case of the other deaths recorded. At the death of Jacob, the ceremonies were of the most imposing character. "The Egyptians wept for him three score and ten days," l. 3. In the funeral cortege, which escorted his body from Egypt to Canaan, besides his own family, there went "all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, both chariots and horsemen, a very great company," l. 7, 9. When they had crossed the Jordan, "they lamented with a very great and sore lamentation for seven days," l. 10. It was a state funeral, and was from respect for the princely Joseph, rather than from grief for the death of the aged patriarch.

We have not yet considered what facts the Book of Genesis reveals as to the military, political, economic, educational and religious social customs of Joseph's day and people.

"THIS GENERATION."

I.

Matt. xxiv. 34; Mark xiii. 30; Luke xxi. 32.

REV. J. LOUIS M'CLUNG, CULPEPPER, VA.

This verse is one of the *cruces interpretum*. The inspiring motive in most of the various interpretations of it which have been put forth during the history of the church, is to conserve the infallibility of Jesus. With this motive the writer is in hearty sympathy. It is believed that this motive is fundamental to all true exegesis. But it would seem that the ignoring of established principles of exegesis is not a legitimate method of conserving the infallibility of Jesus. Yet this is apparently what has been done to a great extent, with reference to this passage, throughout the whole history of the exegesis of it. On the surface of it, the passage seems to say that, "This generation (now living) shall not pass till all these things (connected with the coming of the Lord) be fulfilled (A. V.)." If this is a correct interpretation, then it seems impossible to escape the conclusion that Jesus has here made an erroneous statement. For it seems certain that "all these things" connected with the coming of the Lord were not fulfilled in the sense here intended by Jesus, before the passing away of the generation then living.

The *crux* of the passage seems to lie in the words, "this generation." And such is the prevailing opinion in the history of exegesis. Accordingly, all manner of interpretations have been placed upon these words. It is not necessary here to enumerate them. A compendium of them may be found in H. A. W. Meyer's comment on this verse.*

It is a fact worthy of remark that the exegesis of these words has devoted itself to the word "generation," and has failed to take *together* the two words "this generation" as a technical expression of Jesus. It is believed that this is a technical expression of Jesus, and that it has a clearly defined meaning in his usage of it. It occurs about twenty-one times in the Synoptic gospels, either in the exact form, "this generation," or in forms

*English Translation, Funk & Wagnalls Co., N. Y.

that seem to be used in the same sense. It is intended to examine a sufficient number of the passages to ascertain whether the *combined* expression has a technical meaning, and to find out, if possible, what that meaning is.

Matt. xii. 38-45². Those to whom Jesus addressed his words here recorded are "certain of the scribes and Pharisees" (vs. 38). And since these were probably acting, as was usual, as the representatives of the scribes and Pharisees of the nation, the words of Jesus were addressed to those whom they represented as well as to themselves.

It is to be noticed that, although he is *addressing* his questioners ("he said unto them," vs. 39), he does not do so by means of the pronoun of the second person. This was his usual method of address, *e. g.*, the well known formula, "Verily, I say unto *you*." A departure from his usual practice demands an explanation, especially when we consider the effect which this conspicuous departure must have had upon the audience who heard it. Hence we conclude that Jesus must have had some conscious reason for addressing the scribes and Pharisees, here and elsewhere, with the expression, "this generation," instead of his usual form of address with the pronoun of the second person.

Let us now consider the predicates given to "this generation," or implied as belonging to it, in this passage. "This generation" is said to be "evil" (vs. 45). It is said to be "evil and adulterous" (vs. 39). The word "adulterous" is an obvious reference to the great Old Testament figure of an unfaithful wife, to represent the covenant people as unfaithful to the covenant. It is indeed true that, in vs. 39, "this" is not used with "generation," but it is evident that "generation" in vs. 39 is intended to be equivalent to "this generation" elsewhere in the passage. Still another predicate,—indeed two others, are implied in this passage. But these two, although expressed in different words, are substantially equivalent. In vs. 41 it is said, The men of Nineveh shall rise in the judgment with "this generation," and shall "*condemn*" it (the standing word in the New Testament for sentencing to eternal death); because they "*repented*" at the preaching of Jonah; and behold, a greater than Jonah is here. And yet "this generation" has not "*repented*" at his preaching. Obviously this is implied. In like manner we obtain, after vs. 42,

the implication, And yet "this generation" has not "heard the wisdom" of this "greater than Solomon." As the bulk of the teaching of Jesus was repentance (see the synopsis of his teaching in Matt. iv. 17), the expression, "heard his wisdom," is substantially equivalent to "repented."

Thus it appears that the predicates given to "this generation" in this passage, especially the last one mentioned, are the qualities which, everywhere in the Synoptical teaching of Jesus, form the ultimate distinction between those who are subjects of "the kingdom of heaven" and those who are not. Those to whom these predicates are elsewhere applied are always so designated with the primary purpose of indicating that they, by reason of these qualities, are not subjects of "the kingdom." It lies close to infer that, presumptively, the same purpose here dictated the use of the unusual form of address, "this generation," instead of the usual personal pronoun of the second person.

It seems plain that "this generation" does not, in this passage, mean the extant generation *as such*. Meyer says that this is what "generation" with "this" means throughout in the New Testament.* But with the above predicates it could not include the then disciples of Jesus, or those who became so during that generation.

"This generation," or an equivalent of it, occurs in the following passages: Matt. xi. 16; xii. 39, 41, 42, 45; xvi. 4; xxiii. 36; Mark viii. 12, 38; Luke vii. 31; xi. 29, 30, 31, 32, 50, 51; xvii. 25; and in the passage now under consideration in the three Synoptics. So far as the writer is able to ascertain, it is used in every instance of those who are shown conspicuously by the context to have the qualities—or lack of qualities—which are the determining elements in excluding men from "the kingdom." (Cf. especially Luke xi. 29.) In some of these passages it is used, as here, as a form of address, *e. g.*, Matt. xvi. 4; Mark viii. 12; Luke xi. 51; Matt. xxiii. 36.

In view of all the foregoing facts, it would appear that "this generation," as used by Jesus, has an *ethical* meaning and not exclusively a *temporal* one. It seems to be intended as a designation of those who are not subjects of "the kingdom."

But the question arises, Is "this generation," as used by Jesus,

*Meyer on Mark xiii. 30, edition quoted above.

applicable only to those in the *generation then living* who were not subjects of "the kingdom?" There is at least one passage in which "this generation" could have been primarily meant by Jesus of those of any succeeding generation as well as of the then present one, who are not subjects of "the kingdom." This passage is Mark viii. 38. Revised Version reads as follows: "For whosoever shall be *ashamed of me and of my words in this adulterous and sinful generation*, the Son of man also shall be ashamed of him when he cometh in the glory of his father with the holy angels." It is probable that the coming here spoken of refers to the final coming of the Lord, while the coming spoken of in the next verse refers to the Transfiguration immediately following. The latter seems to be called a "coming of the kingdom of God," because it was intended as a type of the final coming of the Lord, and was given to the three apostles in order to show them what that final coming would be. If our exegesis of this passage is correct, then "this generation" would seem to be used here by Jesus of those in the extant or in *any succeeding generation whatever* who are not subjects of "the kingdom." For the condition which he specifies as resulting in this loss of "the kingdom" is a condition which could happen in the extant generation or in any succeeding one whatever. And surely Jesus does not mean, by using "this" in connection with "generation" here, to imply that the Son of man will be ashamed of those who were ashamed of him in the then present generation, and not of those who are ashamed of him in any succeeding generation.

It seems to be true that "this generation" in the Synoptics refers to some of the then living generation who were not subjects of "the kingdom," except in Mark viii. 38 and our passage. In most places it is used of the scribes and Pharisees. But we do not seem to be compelled to conclude that the expression was used with the intention of confining its *application* exclusively to the then present generation. For the purpose of its use and the predicates applied to it are applicable to those of every succeeding generation who are not subjects of "the kingdom."

"Generation" used without "this" seems to have, at least in one place in the Synoptics, an *exclusively* ethical as distinguished from a temporal meaning. This passage is Luke xvi. 8. The

part of this verse immediately in question reads as follows in Revised Version: "for the sons of this world are for their own generation wiser than the sons of the light." Meyer* says, on the words "*for their own generation*,"—"in reference to their own generation, *i. e.*, in relation to their own kindred. . . . The *whole body* (italics ours) of the *children of the world* (italics ours)—a category of like-minded men—is described as a *generation* (italics Meyer's), a clan of connections." Meyer seems here very clearly to take "generation" as signifying not merely a single generation of the "children of this world," but the "*whole body*" of them. As Meyer gives no references to prove this as the meaning of "generation" here, it may fairly be assumed that he considers this meaning so well established that it is unnecessary to prove it.

If "generation" has the well established meaning which it seems to have in Luke xvi. 8, we shall not go contrary to linguistic usage in taking it with this sense in the phrase "this generation." And if what has thus far been said as to the usage of this *combined* expression is true, it would seem that we are shut up to the conclusion that "generation" in the phrase "this generation" means the same that it means in Luke xvi. 8. Certainly we are led very near to this conclusion.

We seem then to have "this generation" determined as *exclusively* an *ethical* expression, and that any *temporal* signification must be expressed or implied in the context. It is accordingly determined to be substantially equivalent to the phrase "this world," as used in John's gospel.

If now we apply this meaning of "this generation" to our passage, we have substantially as follows: "The (whole body of the) children of the world" shall not pass away till all these things be accomplished. This at once eliminates all idea of a definite period of time from the verse, and therefore banishes the difficulty of reconciling it with the infallibility of Jesus. It becomes parallel substantially to the first half of Rev. xxii. 11, A. V.: He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: . . . until I come (see next verse in Revelation).

The subject will be completed in a subsequent paper.

*Meyer on Luke, edition quoted above.

THE HIGHER CRITICISM. DOUBLETS IN THE BOOK OF JOSHUA.

PRINCIPAL, GEORGE C. M. DOUGLAS, D. D., LL. D., GLASGOW.

Those who believe in Christ as their Saviour need not be surprised to find that their conceptions in regard to the Bible are utterly opposed to those of unbelievers. But it is natural and fitting that Christian men, who unfortunately differ thus far, that the one portion accept in the main the conclusions of the Modern Criticism and the other reject these conclusions, should try to understand and to estimate fairly one another's position and arguments. The so-called Critics seem to suspect that we are generally obscurantists and stupid: we, on the contrary, have not succeeded in appreciating the point and force of their arguments. No doubt it is not easy to arrive at such an understanding. In a former paper I have taken up their argument from "doublets" in certain events in the history of Abraham and Isaac. But perhaps it might be difficult to find in short compass a fairer field, than in pages 47-49 of the volume of lectures on "Modern Criticism and the Preaching of the Old Testament," lectures delivered in Yale University by my friend and successor, Professor George Adam Smith.

He says:

"Or take the Book of Joshua. Throughout its chapters there are visible two differing accounts of the conquest of Western Palestine by the Israelites. One of them represents the conquest and division of the land to have been thorough and effected in one generation by the whole people acting together; the other represents it as the work of the tribes acting separately, and as being far from complete."

At this point we are diametrically opposed on what he goes on to call "differences of fact:" for we see nothing of inconsistent narratives. When the final division of the land is about to take place among seven tribes who had not yet divided their inheritance (Josh. xviii. 1-3), it is said, "And the whole congregation of the children of Israel assembled themselves together at Shiloh, and set up the tent of meeting there: and the land was subdued before them" . . . but Joshua immediately complained, "How long are ye slack to go in to possess the land, which Jehovah the

God of your fathers hath given you?" This conquest was a very incomplete work. Just so, when the dividing of the land among the tribes was about to begin (Josh. xiii. 1-7), "Jehovah said unto him, Thou art old and well stricken in years, and there remaineth yet very much land to be possessed." But in spite of this, "Now therefore divide this land for an inheritance to the nine tribes and the half tribe of Manasseh." And this is in harmony with Joshua's final warnings (chap. xxiii. 12, 13): "Else if ye do in any wise go back and cleave unto the remnant of these nations, even these that remain among you," as by intermarriage, "know for a certainty that Jehovah your God will no more drive these nations from out of your sight, &c.," with threatenings much as in Numb. xxxiii. 54-56. Even in the most favorable circumstances of obedience and consequent prosperity, Moses had said in God's name (Ex. xxiii. 29, 30), "I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased and inherit the land."

Now, passing from this, which concerns the entire Book of Joshua, he selects three cases which, he considers, make his criticism the more striking:

"For instance, in the story of the crossing of the Jordan, as told in Joshua iii. and iv. there are two accounts of the monument set up to commemorate the passage. One of them builds it at Gilgal on the west bank with stones taken from the river-bed by the people; the other builds it in the bed of the river with twelve stones set there by Joshua."

The history, as it stands, has been familiar to millions who have never detected any inconsistency. The commands given by Joshua and the officers for the crossing stand in chap. iii. 1-6. Verses 7 and 8 are the promise of Jehovah to Joshua that this day he would begin to magnify him like Moses: nay, he was to bid the priests bearing the ark stand still in the midst of the river, whereas no one could have stood still in the Red Sea when Pharaoh and his host were pursuing hard. And when Joshua repeats this to the people, verses 9-13, as he foretells how the waters should be divided, he says, "Now therefore take you twelve men out of the tribes of Israel, for every tribe a man," for a purpose not yet disclosed. But, when the passage was completed (chap.

iii. 17; iv. 1), Jehovah spake to Joshua (verses 2, 3), "Take you twelve men," representing the twelve tribes, whom he was to command to carry twelve stones from where the priests' feet stood, to the lodging place of the people in the coming night, and set them up there. The people did not know of this till now. But there is every reason to believe that Joshua knew of it, for he had the twelve men ready, verse 4: such stalwart men were not to be had without careful search beforehand. Then it is told how these instructions were carried out, and with what good results (verses 5-8, 20-24). What difficulty is there when we read, verse 9, "And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests that bore the ark of the covenant stood?" There are many instances in Scripture, as in common life, of the doubling of a sign. So in English law a man both signs and seals a document; and so, when Jeremiah bought his uncle's field, there were two evidences, or deeds, both that which was sealed and that which was open. In the nature of the case the twelve stones in the place where the priests' feet had stood would be the more striking sign, as the waters of Jordan in full strength came continually dashing against them, perhaps driving the spray high into the air: but at the same time this continuous pressure of the river's current would from the first tend to wear them down or to carry them away. They could not therefore serve the purpose of the stones carried over and set up in Gilgal, which were to be a monument lasting for innumerable generations, so that the children might be led to ask their parents what was meant by these stones, and to receive an instructive answer, "These stones shall be for a memorial unto the children for ever" (verse 7). By comparing verse 9 with chap. vi. 25, we see that the stones in the midst of Jordan did remain for a time, but not necessarily longer than the lifetime of Rahab. We may be sure that there were thousands of men in Joshua's host who were ready to set up these stones where they found them, in the place where the priests' feet stood: Joshua had no need to look out beforehand for men to perform this task; as soon as he announced his intention of performing it, they were ready.

He continues,

"Similarly, in chap. vi. two stories have been interwoven, but are still distinguishable: one which relates how Israel marched round Jericho on seven

successive days, the first six they marched in silence, but on the seventh day they shouted *at the word of Joshua* and the walls fell; and another which relates that a portion of the armed men marched round the city on the same day, having in their midst the ark, and that on the seventh round the people shouted *at the signal of the trumpets* and the walls fell."

I remark (1), this is a most uncertain distinction, that according to the first account the people shouted at the word of Joshua, and according to the second at the signal of the trumpets: for these two things were inseparably linked together. In the movements of armies it is a very ordinary occurrence that the word of command is preceded and is also followed by a blowing of trumpets. No doubt it is added in a note, "Cf. especially verses 16 and 20: in the latter the people shouted both before and after the trumpets, though verse 16 enjoins on them not to shout till the trumpets give the signal." The shouting had been long suppressed, but it burst out at the moment when the long blast was made, of which verse 5 speaks. If some of the people did not render strict obedience, and uttered shouts before the long blast began, it was their enthusiasm which led to this outburst, which after all was a trifling matter.

(2). When the people marched round the doomed city, manifestly there is nothing improbable in the statement that they were led by the priests bearing the ark, especially after what we read of the priests and the ark at the crossing of Jordan. Surely it is not meant to make a distinction between the two accounts, as if the one made the march round the city seven successive days the act of the entire body of the people, called "Israel," and the other made it the act of a selected few. Certainly it was only picked men who would have strength to make a good march seven times round the city in one day: and it is highly probable that only a picked body made the march round the city (though only one) for six days in succession.

(3). It is the easiest thing in the world to present two sets of verses, the one set alone speaking of this march taking place for six days before a final imposing act on the seventh. All that is needed is to cut out everything that mentions seven days. Now since he has said that there is nothing in vocabulary or style to lead to this cutting out, but only the resolution to find or make a "doublet," no criticism can be more arbitrary.

He proceeds to a third case:

"Similarly in chapter viii. we find two accounts of the ambush against Ai, according to one of which the ambush consisted of 30,000 men and was dispatched to its position by Joshua either from Gilgal or soon after the main army left Gilgal; while according to the other the ambush consisted of 5,000 men and was not detached from the army till the latter had arrived in the neighborhood of Ai."

Here it seems to be taken for granted that one account speaks of an ambush of 30,000 men, dispatched from the main army soon after it had left Gilgal, if not before leaving it. Is this a reasonable supposition? Could so numerous an ambush act with effect before Ai? Moreover, what then was the main army? Was it about 600,000, to which the fighting men of the twelve tribes amounted, according to the census twice taken in the wilderness? Or was it these 600,000 diminished owing to the fact that 40,000 ready armed for war passed over Jordan, representing the two and a half Eastern Tribes, whose numbers at the second census were 92,280? Even if we reduce the total of the men of war in proportion to this reduction of the numbers of these Eastern Tribes, would not some 260,000 men be an entirely unmanageable army for Joshua to lead against Ai, even after leaving in the camp at Gilgal a proper garrison and the feeble and sickly? Especially so, since we read in verse 25, "All that fell that day, both of men and women, were 12,000, even all the men of Ai." On such a computation the ambush was two and a half times as many as the total number of men and women that fell that day. In short, did any writer or editor of the account of this expedition think of all this vast multitude when he wrote verse 11, "And all the people, even the men of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai."

Is not the one story consistent throughout? In a night so crowded with business as this night was, we cannot be sure of the precise order in which the various operations of Joshua were carried on. Yet may we not summarize the narrative somewhat as follows? Verses 1-3 tell how Joshua was commanded to take all the people of war with him, that is, the whole of those whom he judged sufficient and suitable for the expedition. He chose out 30,000 men, the mighty men of valour, and naturally he sent them away by night. He had been commanded, verse 2, "Set thee an ambush for the city behind it." And he in turn com-

manded his 30,000, verse 4, "Behold, ye shall lie in ambush against the city, behind the city: go not very far from the city, but be ye all ready; and I and all the people that are with me, will approach unto the city, etc." According to verses 9-13, he carried out his plans. He sent the ambush forth to their position behind the city, that is in Hebrew usage, to the west of it: he himself lodged that night among the people. He rose up early in the morning and mustered the people, and went up, he and the elders of Israel, before the people to Ai. All that were with him went up, and drew nigh, and came before the city, and pitched on the north side of Ai, while the 5,000 were on the west side. And Joshua went that night into the vale.

This statement, which ends verse 13, taken along with that which ends verse 9, "Joshua lodged that night among the people," shews what a busy night he spent. For in this statement "lodging" is not to be understood as if he procured a lodging for himself, where he passed the night in sleep: any one who notices how variously the verb is translated, "tarried," "remained," "abode," knows that it means no more than that he passed the night, no matter how. The one expression which has occasioned real difficulty to some readers is, that in verses 3 and 4 Joshua is said to have chosen out 30,000 men and sent them away, "and he commanded them saying, Behold, ye shall lie in ambush against the city;" this has led to the misinterpretation that the whole 30,000 are supposed to have lain in ambush. Joshua was too wise a general to unfold his plans prematurely. He informed his men that there was to be an ambush of them behind the city; but he did not tell them of how many the ambush was to consist, nor who the individuals in it were to be, till the moment came in which his plans were to be executed.

Current Biblical Thought.

Animal Sacrifices in The Christian Church.

One of the papers read at "The International Congress of the History of Religions," held in the Autumn of 1890, bore the somewhat striking title, *Animal Sacrifices in the Christian Church*. It was from the hand of Mr. FREDERICK CONYBEARE, whose researches in early church history, especially in Armenia, we have all profited by; although his extremely "liberal" point of view and somewhat un-governed imagination have rendered it always necessary to follow his guidance with caution. This paper has lately been printed in the *Revue de l'Histoire des Religions* (July-August, 1901, pps. 108-114), and proves to be an interesting *précis* of the evidence of the continuance of the habit of animal sacrifices in the church, among those who, having been converted from heathenism, found it difficult to lay aside the old customs. The start is taken from the occurrence in certain MSS. of the Greek Euchologia of a "prayer for the sacrifice of bullocks" (εὐχὴ ἐπὶ θυσίας βοῶν). In one MS. of the 8th century—which is of additional interest because it is a MS. that was brought to the Council of Florence by the Greeks attendant on that meeting, as a specimen of the usage of the Greek Church—this prayer runs as follows: "O Thou who hast the Government, Lord God our Savior, Thou Holy One that dwellest among the saints, who hast commanded all thine own freely to offer the things that are thine, with a pure heart and a conscience void of

offence. . . . Thou didst accept from the patriarch, Abraham, the ram in the stead of Isaac whom Thou didst love, and didst deign to receive from the widow her free will offering. So also Thou hast commanded us Thy sinful and unworthy servants to sacrifice dumb animals, and birds, for the good of our souls. O Thou merciful Lord and King, accept Thou the free will offering of these Thy servants, in memory of Him, Thy Holy One, and deign to lay it up in Thy Heavenly treasury. Give them full enjoyment of Thy earthly benefits. . . . Fill their granaries with fruit, wheat, wine, and oil, and deign to fill their souls with faith and righteousness. Multiply their flocks and herds. And as they offer to Thee this beast, as a ransoming expiation (τὸ ἀντίλυτρον τοῦ ἀντικαταλλάγματος), let its savor rise to Thee as incense before Thy holy Glory. Let the pouring out of its blood be the bread of the riches of mercy and (the consuming) of its flesh the healing of all their bodily ills. Thus by us, also, Thy unprofitable servants, may be glorified the holy name of the Father and the Son and the Holy Spirit."—In addition to this, there occur in Greek Euchologia prayers "for the Lamb" or "to bless the Lamb and the food of the Passover," in connection with the ritual for Easter,—such as this: "Look, O Lord Jesus Christ, on these articles of food, the lamb and the calf, and bless them as Thou didst bless the lamb that Abel offered and the calf that the father sacrificed for his son who was lost but was found. As he merited to enjoy thy favor,

enable us also to enjoy the things sanctified by Thee and blessed for our nourishment,—seeing that Thou art the true nourishment and distributor of our benefits.” From this it would appear that the Easter festival was kept in a fashion imitative of the Jewish Passover feast and involved the immolation of a lamb and even of a calf—here represented as having its forerunner in the fatted calf given to the prodigal son. It is among the Armenians, however, that the old custom of sacrifices seems to have longest continued. Mr. CONYBEARE recalls the reproaches the orthodox Greeks heaped on the Armenians of the 7th century on this account, and recounts the several forms in which these sacrificial offerings survived among them. There were propitiatory sacrifices—offered when sickness broke out in the family or among the flocks; there were sacrifices for securing the repose of the souls of the dead; there were, especially, the sacrifices of the Paschal Lamb in the oblation of the feast of the resurrection, which was there called the “Agape” and was formerly held in connection with the Eucharist, though later a separation between the two was instituted. All three of these forms of sacrifice are illustrated briefly from the literature, and it is pointed out that they, to some extent, survive among the Armenians and among the Georgians of the Caucasus to the present day. At the close of the article a Western parallel is adduced in the reproaches which Boniface of Mainz pours on the Celtic missionaries for permitting their converts to continue the use of animal sacrifices,—a thing CONYBEARE adds which the Papal missionaries in England, nevertheless, allowed later, in the 8th century. Thus our attention may be called back at the close to the root of the whole

matter. Converts always carry over into the church with them remains of their old customs, and no customs die so slowly as ritual customs. All that is startling in the facts adduced is the length of time that sacrificial rites persisted in the church, and the “canonization” which they have here and there received in the formal liturgies of the church. It evidently was a near thing that animal sacrifices did not intrench themselves in the usage of the whole Eastern church.
B. B. W.

**The Canon
Of the Old
Testament in
The Russian
Church.**

In the *Revue Biblique* of Paris, April, 1901, edited by Roman Catholic scholars of the Dominican Order, there is an interesting communication in Latin entitled, “The Doctrine of the Russian Church and the Canon of the Old Testament.” It is written by ALEXANDER DOMBROVSKI, Professor of Sacred Scripture in the Roman Catholic Episcopal Seminary of Kovno, in West Russia. In giving this contribution a place in the *Revue Biblique*, the editors do not conceal their grief at the information it conveys. It casts, say they, “a sad light on this subject.” Professor DOMBROVSKI begins his paper by mentioning that according to the representation of Catholic theologians, the Canon of the Russian Church always was and is now conformable to that of the Greek Church and consequently to that also of the Catholic Church. He quotes from various Roman Catholic treatises to show that this identification of the Russian Canon of Scripture with the Greek is either explicitly affirmed in them or assumed as a matter of course. But he pronounces it an utterly false, “aprioristic opinion,” whose contrariety to fact must be evident to every

one who reads special works of Russian theologians and doctrinal books of the Russian Church. He makes it clear that the Protestant doctrine of the Canon of the Old Testament is not a novelty introduced into Russia by late authors, but has prevailed in the Russian Church for nearly two hundred years. He asserts as a point beyond dispute that all the more recent Russian theologians and the very latest, with one voice, both in schools and in books, continue to teach this doctrine. He instances the names of MACARIUS, PHILARETUS, Bishop SILVESTER and DAGAJEV. DOMBROVSKI shows further that the Hebrew and Protestant doctrine of the Canon of the Old Testament, which excludes the Apocrypha, is not merely a doctrine of Russian theologians, but is set forth as a dogma to be most firmly believed and held by all members of the Orthodox Church. The Most Holy Synod of St. Petersburg, which has supreme authority in the Russian Church, in its "Program of Polemic Theology," intended for theological seminaries, indicates as a chief dogmatic error of the Roman Church "the adding of the Apocrypha to the Canon of the Old Testament." A Russian theological professor, who

would not teach in exact accordance with this program, would be deprived of his office. Not only in the treatises designed for theological seminaries, but in a Larger Catechism published by the Most Holy Synod for the use of schools and all orthodox Christians, the number of books in the Hebrew Canon of the Old Testament is distinctly stated, and approved, and reason for its adoption given. The full title of this Catechism translated from Russian into Latin runs: "Uerior Orthodoxae catholicae orientalis Ecclesiae christianus catechismus a Sanctissima, quae rebus moderandis cum auctoritate praeest, Synodo multoties examinatus et approbatus, scholarum ac omnium orthodoxorum Christianorum usui destinatus, in lucem vero jussu Suae Imperatoriae Majestatis emissus. Editio 68a, Mosquae, 1895. Typis S. Synodi." A single question and its answer may be given from this Catechism: Q. Cur Hebraeorum numeratio consideratione digna est? R. Quia ipsis, ut loquitur Paulus Apostolus, *concredita fuerunt eloquia Dei*; jam vero Christiana Ecclesia Novi Foederis accepit libros sacros V. F. ab Ecclesia Hebraica Veteris Foederis. DUNLOP MOORE.

The State.

COLUMBIA, S. C.

DAILY—Twelve Months, \$8.00. SPECIAL RATES TO ALL MINISTERS OF THE GOSPEL—
Twelve Months, \$5.00; Three Months, \$1.50.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

Things to Remember:

CUT THIS OUT AND PASTE
IN A PROMINENT PLACE:

The State Company,

COLUMBIA, S. C.,

Besides publishing the Brightest and Newest Morning Paper in South Carolina, and the best Semi-Weekly Paper for country people, and publishers also of The Southern Christian Advocate, which represents seventy thousand Methodists of the State, is also equipped for

FIRST CLASS

JOB PRINTING.

NEW TYPE, NEW PRESSES, BEST INKS,
FINEST PAPER, EXPERIENCED
WORKMEN,

Which makes us
Prepared to Print

Books, Catalogues, Folders, Pamphlets,
Briefs, Notes, Drafts, Business Cards, News-
papers, Envelopes, Note Heads, Bill Heads,
Letter Heads, Visiting Cards, Report Blanks,
Coin Envelopes, Posters, Checks, Tracts,
Minutes, Statements, ON SHORT NOTICE.

WILL BE PLEASED TO QUOTE YOU PRICES.

The State Company,

The State Building.

COLUMBIA, S. C.

SOME INTERESTING FIGURES.

Capital Stock of the Four Great Banks of the World,
December 31, 1899.

Bank of England,	-	-	\$86,047,935
Bank of France,	-	-	36,050,000
Imperial Bank of Germany,			28,560,000
Bank of Russia,	-	-	25,714,920
Total,	-	-	\$176,372,855

Funds held by the Mutual Life Insurance Company for the Payment of its Policies, December 31, 1899, \$301,844,537

Or \$125,471,682 more than the combined capital of these famous banks.

The new form of policy of THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, Richard A. McCurdy, President, provides:

1st—The SECURITY of \$301,844,537 of assets.
2nd—PROFITABLE INVESTMENT.
3rd—LIBERAL LOANS TO THE INSURED.
Extended term insurance in case of lapse.
Automatic paid-up insurance without exchange of policy.

Local surrender values.

One Month's grace in payment of premiums.

For further information apply to

F. H. HYATT, General Agent
For the Carolinas,
COLUMBIA, S. C.

SPECIAL OFFER

TO NEW SUBSCRIBERS

For \$2.00 we will send THE BIBLE STUDENT for 1902, and a complete set of Vol. IV. (July, 1901-Dec., 1901). Volume IV. is full of matter of present and permanent interest.

This offer is limited to 145 copies of Volume IV.

Columbia Theological Seminary,

COLUMBIA, SOUTH CAROLINA.

SESSION BEGINS SEPTEMBER 18.

FACULTY.

The REV. WILLIAM M. MCPHEETERS, D. D.,
Professor of Old Testament Literature and Exegesis.

The REV. WILLIAM T. HALL, D. D.,
Professor of Didactic and Polemic Theology.

The REV. RICHARD C. REED, D. D.,
Professor of Ecclesiastical History and Church Polity.

The REV. JOHN W. DAVIS, D. D.,
Professor of New Testament Literature and Exegesis.

The REV. SAMUEL C. BYRD, A. M.,
Adjunct Professor of Pastoral Theology, Sacred Rhetoric and English Bible.

For Catalogue and other information, apply to

DR. MCPHEETERS,
Chairman of the Faculty.

Valuable Books.

TWO NOTABLE BIOGRAPHIES.

MOSES DRURY HOGE, Life and Letters. By his nephew, Dr. Peyton Harrison Hoge.
8vo. pp. 518. \$3.00, cloth.

MY LIFE AND TIMES, 1810-1899. By John B. Adger, D. D. 8vo. pp. 681.

JOHN CALVIN AND THE GENEVAN REFORMATION. A sketch, by Thos. Cary Johnson,
Professor of Ecclesiastical History and Polity in Union Theological Seminary,
Richmond, Va. 12mo. 94. pp. Paper, 25 cents; cloth, 50 cents.

CHRISTIAN SCIENCE, OR THE FALSE CHRIST OF 1866. An examination of the origin,
animus, claims, philosophical absurdities, medical fallacies and doctrinal contents
of the new gospel of Mental Healing. 12mo. Cloth. 320 pp. By Rev. Wm. P.
McCorkle. Price, \$1.25, postpaid.

WM. STIRLING LACY, D. D., Memorials, Addresses, Sermons, etc. 12mo. Cloth.
199 pp. \$1.25, postpaid.

JUST ISSUED.

PHILOSOPHICAL WORKS OF REV. J. L. GIRARDEAU, D. D., LL. D. \$2.00.

PECK'S ECCLESIOLOGY. Second edition. Rev. T. E. Peck, D. D. \$1.25.

We furnish any book that may be named, at lowest rates.

PRESBYTERIAN COMMITTEE OF PUBLICATION, Richmond, Va.

THE R. L. BRYAN C O M P A N Y

Books, Stationery
Fine Printing
≡≡≡ Binding ≡≡≡
Blank Book Making

MASONIC TEMPLE BUILDING
COLUMBIA, SOUTH CAROLINA

T. S. BRYAN, Pres. & Treas.

R. B. BRYAN, V. Pres.

G. A. SELBY, Gen. Manager

J. T. MCCAW, Secretary

C. B. SIMMONS, REAL ESTATE,
COLUMBIA, S. C.

Presbyterian College for Women,

COLUMBIA, S. C.

Session begins September 25, 1901.

A Select High Grade College for Young Ladies, offering three Courses (Classical, Literary and Scientific), leading to the degree of A. B., Special Schools granting Certificates, Conservatory Advantages in Music, and Fully Equipped Departments in Art, Elocution and Physical Culture, and Commercial Studies.

SPECIAL FEATURES.

A PRESBYTERIAN SCHOOL, with required courses in the English Bible and elective courses in Presbyterian Doctrine and History.

A HOME SCHOOL, limited in number, with special care over the social life of the pupil.

A HIGH GRADE SCHOOL, offering young ladies courses equivalent to those given in male colleges.

A COMPLETE SCHOOL, providing not only for the mental and moral training, but also for the bodily welfare of the pupils, by placing them under the constant care of a Lady Physician resident in the College.

A WELL EQUIPPED SCHOOL, pure and delightful water from a carefully constructed cistern, beautiful grounds, neatly furnished rooms, Gurney heaters, hot and cold water, bath rooms and closets on every floor, gas or electric lights, elegant parlors, studios, laboratories, music rooms, fine auditorium, etc.

FOR CATALOGUE AND TERMS, ADDRESS

ROBT. P. PELL, *President.*

THE FUNCTION OF PERSECUTION IN CHURCH EXTENSION,
by R. F. Campbell, D. D.

EXPOSITORY PREACHING, by Professor Thomas F. Day, D. D.

VOLUME V. New Series.

MARCH, 1902.

NUMBER 3.

The Bible Student

See: Bible Christianity

Prove all things; hold fast that which is good.

Editors:

WILLIAM M. MCPHEETERS, D. D.

BENJAMIN B. WARFIELD, D. D., LL. D.

SAMUEL M. SMITH, D. D.

JOHN D. DAVIS, PH. D., D. D.

Contents:

- I. EDITORIAL NOTES: Christianity and Revelation. Religion and Revelation. Two Senses of Revelation. Two Kinds of Religion. General Revelation. Special Revelation. Organic Unity of General and Special Revelation. Effect of Sin on Revelation. Varying Senses of the Term Revelation. (B. B. W.) ** The Literal Acceptance of the Old Testament Indicted. First Count in the Indictment. The Second Count. The Third Count. (J. D. D.) 123
- II. SOME CHARACTERISTICS OF THE BOOK OF ACTS. III. *B. B. Warfield*..... 130
- III. THE RESURRECTION OF JESUS IN ACTS. *Samuel Dickey*..... 137
- IV. THE FUNCTION OF PERSECUTION IN CHURCH EXTENSION. *R. F. Campbell*.. 148
- V. EXPOSITORY PREACHING. *T. F. Day*..... 160
- VI. "THIS GENERATION." *J. L. McClung*..... 156
- VII. THE OLD TESTAMENT SAVIOUR. *W. D. Kerswill* 165
- VIII. JOHN'S GOSPEL, ITS OWN WITNESS. *Dunlop Moore*..... 171
- IX. JAPANESE COMMENTS ON SCRIPTURE PASSAGES. *R. E. McAlpine*..... 177
- X. CURRENT BIBLICAL THOUGHT: Fasting in the Old Testament. Significance of the Fasts in Zechariah. Traditional Origin of the Four Fasts. Their Origin According to Houtsma. Zech. vii. and viii. Does not Support Tammuz-Theory. Chronological Objection to Tammuz-Theory. Importance of Murder of Gedaliah. (JAMES OSCAR BOYD)..... 179

The R. L. Bryan Company Press, Columbia, S. C.

ON SALE BY—FLEMING H. REVELL CO., New York, Chicago and Toronto.

JOHN WANAMAKER, New York and Philadelphia.

PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia.

PRESBYTERIAN COMMITTEE OF PUBLICATION, 1001 Main St., Richmond, Va.

[Entered at Post Office at Columbia, S. C., as second class matter.]

\$2.00 A YEAR.

20 CENTS A COPY.

The Bible Student, 1902

SPECIAL OFFER

We still have left some copies of Vol. IV. As long as these last we will be pleased to present those subscribing for the current year (\$2.00) with a complete set of Volume IV.

Those availing themselves of this offer must remit directly to us.

Remittance should be by N. Y. Draft, Check, or Money Order, payable to THE BIBLE STUDENT. When money is sent through mails it is always at the sender's risk.

Address

THE BIBLE STUDENT,
1425 RICHLAND STREET,
COLUMBIA, S. C.

ISSUES OF APRIL AND MAY, 1901,

WANTED TO COMPLETE FILES

We have some orders for complete files of THE BIBLE STUDENT. In order to fill these we would be glad to get a limited number of our issues for April and May, 1901. We will be willing to pay the regular price, twenty cents a piece, for a few of each of these issues.

THE BIBLE STUDENT.

The Bible Student.

CONTINUING

The Bible Student and Religious Outlook.

Vol. V., New Series.

MARCH, 1902.

Number 3.

Christianity Christianity is the one revealed religion. **And Revelation.** That is to say, while the tenets of other religions are the product of human thought, the doctrines of Christianity are communications from God. Christianity thus stands fundamentally in contrast with all other religions. Nothing could be less true, therefore, than *SAINTE-BEUVE*'s declaration that "Christianity is only the perfection of the total body of universal beliefs,—the central axis that fixes the sense of all deviations." If what the Christian Scriptures contain is nothing but "all that the sages have said," and what Jesus has done may be fairly summed up as only "confirming with his own impress, the common law of righteousness," then Christianity also is only a "natural religion," possibly the purest product of human thought on religious themes, but essentially nothing but a product of human thought. It is on the contrary, however, the one "supernatural religion."

**Religion and
Revelation.**

It is very possible, to be sure, to overpress this contrast. Christianity does not stand in an exclusively antithetical relation to other

religions. There is a high and true sense in which it is also their fulfillment. All that enters into the essence of religion is present in them no less than in it, although in a less pure form. They too possess the idea of God, the consciousness of guilt, the longing for redemption: they too possess offerings, priesthood, temples, worship, prayer. Israel's Promise, Christianity's Possession, is also the Desire of all nations. Nor can we deny to them absolutely revelation itself. Though Christianity is the religion of revelation, it is not to be supposed that the human intellect has had no concern in its teachings: and though the ethnic religions are the religions of nature, it is not to be imagined that God has left any people wholly without revelation of himself. There are elements of human thought in the teachings of Christianity, and there are elements of revelation in all religions. Or, rather, revelation and religion are correlates, and there can be no religion save on the basis of revelation. Wherever religion exists at all; wherever there is discoverable any knowledge of God—however dim or degraded—there revelation must be inferred. For it is only as God makes himself known

that he can be known, in any measure whatever.

Two Senses of Revelation.

It is very evident, thus, that the term "revelation" bears more than one sense. In one of its senses it must be said to underlie all religions, as the essential condition of all knowledge of God. In another of them it is the characteristic of Christianity alone, "the only revealed religion." The word means, actively, the act of God by which he communicates to his creatures knowledge of himself; and, passively, the knowledge resultant upon such acts of God. It is currently employed in a wider and in a narrower sense. These are commonly distinguished as "general" and "special" revelation, or as "natural" and "supernatural" revelation; though, perhaps, the terms "cosmical" and "soteriological" would better express the real distinction. In its wider sense, it includes all the acts of God by means of which he makes himself known to his creatures as such; or, passively, all knowledge of God, however attained, inasmuch as all knowledge of God is the result of acts of self-expression on God's own part. In its narrower sense it is confined to those special acts of God by means of which, intervening in the natural order of things, he makes himself known as the revealer and regenerator of a lost world; or passively the whole body of the knowledge of God derived from the series of his redemptive acts. It is in this, its narrower sense, that Christianity, inclusive of its preliminary stage of Judaism, is said to be the only revealed religion. It is in its wider sense, that all religions are said to be based on revelation.

Two Kinds of Religion.

We may conveniently divide all the religions which have

existed among men into two broad classes: (1) the primitive religion, before sin had broken men's continuous access to and communion with God; and (2) the religions of sinful men. The religions of sinful men again part into two broad classes: (a) those which are the products of man's own efforts to renew his communion with God,—the "natural religions;" and (b) that which is the product of God's gracious activities looking to the renewal of communion with man,—the one "supernatural religion." The real difference between Christianity and other religions turns thus precisely on their diverse initiation: in the ethnic religions men are seeking after God if haply they may feel after him and find him; in Christianity God is seeking men and finding them. "Special revelation" is, of course, limited to this latter religion, while "general revelation" alone—the revelation that God has made to his creatures as such—can find a place in what we, therefore, call the "natural religions." It is not to be supposed, of course, that God is not active in both spheres of religious development, and active in both for his one great end of building up the Kingdom of God. But he is active in different manners in the two spheres. Mr. HENRI BOIS strikingly says: "There are differences of degree in the action of God,—and differences of degree may not be small differences,—and there are differences in kind and differences in end. God, let us say, has prepared the whole of humanity to receive Christianity. To *receive* it, yes. But it was especially and uniquely the Hebrews that he prepared to give birth to it." Here the essential contrast at least is suggested. The natural religions embody only fragments of that general revelation which is the condition of all religion; Christianity alone is the product of that

special work of God which we call special revelation. Were there no "general revelation" there would be no religion in the world of any kind: were there no "special revelation" there would be no Christianity.

General Revelation.

There is little occasion nowadays to defend the reality or investigate the methods of "general revelation." Its reality is disputed by no one but the anti-theist and the agnostic, the one of whom denies the existence of a God to make himself known, and the other doubts the capacity of the human mind to read the vestiges which God, if there be a God, has left in his handiwork. Revelation is to-day practically universally acknowledged to be an implication of theism and a necessary postulate of religion. Even a human spirit can be known only as it expresses itself: much less can the Divine Spirit be known against or apart from his will. God does nothing unconsciously or inadvertently: he does all he does purposely and purposefully. Revelation is, therefore, never an unconscious emanation or an involuntary reflection of God in his works: it is always a conscious, free, intentional making of himself known, a purposed self-expression. That God may be known at all from his works, is due, therefore, to his designed expression of himself in his works, with the end of giving knowledge of himself and so of awaking and nourishing religion in his creatures. The scope of this revelation is coextensive with the works of God: it began with creation and it will cease only when God ceases to act. Its proximate end is by making himself known to his creatures to bring them into relation with himself: its ultimate design to fill the intelligent universe with the blissful vision of God.

Special Revelation.

With respect to special revelation the case is very different. Here, too, doubtless the controversy is ultimately with anti-theistic presuppositions, whether deistic or pantheistic. But it is proximately with numerous types of thought which seek to mediate between deistic and pantheistic conceptions and those of a truly Christian theism; and in meeting the subtlety and variety of these Christian apologetics finds to-day its chief task. In the eighteenth century the debate was chiefly with Deism and the compromising schemes which grew up in the course of the conflict with Deism. In the nineteenth century it was rather with Pantheism and the compromising schemes which have sought to find a middle ground between Pantheism and Christian Theism. Thus it has come to be no longer necessary to prove that God may and does speak in men: it is admitted on all hands that he reveals himself unceasingly through all the activities of creaturely minds. Instead of denying the intrusion of the supernatural into the affairs of men, men are now more prone to deny the formally natural. All thought is conceived as the immanent work of God. The task has accordingly come to be to distinguish a revelation separable from this universal revelatory action and capable of recognition as "special;" and to vindicate for it a supernaturalism of a more immediate order and of a more direct kind than is freely attributed to all the thought of man concerning divine things. When the natural is defined as itself supernatural, there is no place left for a distinguishable supernatural. This insidious undermining of the idea of supernatural revelation by means of definition, can be successfully met only by still more precise definition. All knowledge of God is recognized

to be supernatural in source: it is only as God frames knowledge of himself in the human mind that man comes to know God at all. Emphasis must, therefore, be laid, in defining distinctively supernatural revelation, not merely on the supernatural origin of the knowledge so communicated, but also on the supernatural mode of its communication. As it is technically phrased, distinctively supernatural revelation differs from natural revelation, not because its origin is *supra hanc naturam*, but because it takes place not *per* but *praeter hanc naturam*.

Organic Unity Of General And Special Revelation.

It is of the utmost importance, however, that we should not misconceive the relation between "general" and "special" revelation. This relation is not one of contrast and opposition, but rather one of supplement and completion. They do not stand as two systems, each complete in itself, over against one another; but together they form one organic whole. The purpose of special revelation is not to correct, much less to set aside general revelation. General revelation needs no correction—God has not revealed himself falsely or misleadingly in it. And it cannot be set aside,—what it reveals of God is eternal and necessary truth. It might even be fairly pronounced inexact to speak of the purpose of special revelation as to supplement and complete general revelation, if the matter be conceived too abstractly. In itself, general revelation is neither imperfect nor incomplete—God does all things well. The occasion of special revelation is extraneous to the organism of revelation itself, and lies in the necessity of meeting altered circumstances. Sin had entered in; and, speaking after the manner of man, the new condi-

tions induced by sin required a new method and a new content for revelation. The modes of revelation adapted to sinless man would not suffice to make sinful man know God; the substance of truth revealed to sinless man would not suffice for the needs of sinful man. That sinful man might know and that he might know what sinful man needs to know, therefore, what we call special revelation entered in, not to abrogate general revelation as no longer useful, but to adapt the great organic process of revelation to the changed conditions and thus to conduct it surely onward to its originally contemplated end. It is not to meet any failure in general revelation that special revelation is introduced, but to meet failure in man to whom the revelation is addressed. It is not the power of nature that it seeks to break, but the power of sin: nature it is its end rather to restore and to fulfil. The great organism of revelation thus includes all that God has done, looking towards the communication of knowledge of himself: and this includes the totality of his operations, in nature and history and grace. That portion of this organic process which is included in "grace" we call special revelation, which, therefore, has the same occasion and the same end as the dispensation of grace itself, of which it is a constituent element, or rather a specific aspect.

Effect of Sin on Revelation.

If we inquire more closely into the nature of the alteration in the great organic process of revelation occasioned by sin, we shall perceive that at least three things require emphasis. Sin had brought mankind under the condemnation of God: a special revelation of God to sinners must needs lay its stress therefore, on a new aspect of God's character: God the redeemer of sin-

ners must become its central disclosure. Sin had destroyed man's natural communion with God: a special revelation of God to sinners must needs, therefore, institute a new channel of communion between man and God: its method must necessarily become mediatorial. Sin had dulled man's consciousness and blended his perception of divine things: a special revelation of God to sinners, therefore, must needs include an immanent movement of God's Spirit on man's heart, restoring his capacity for the reception of divine knowledge. All this, it is obvious, is supernatural to the core. Sin, in one word, had destroyed man's natural relation to God as his creature: all that remained natural hereafter was a dispensation of punitive infliction. If any other relation was to be induced: if God's purpose to be known, in the deep sense of that word, which involves thorough communion, was to be fulfilled: nothing remained possible but a supernatural dispensation of grace. And this supernatural dispensation of grace becomes accordingly his special revelation, his peculiar making of himself known, his particular self-expression, to sinners.

**Varying Senses
Of the Term
Revelation.**

According to the Scriptures, therefore, special revelation is a historic process, an organic system, a continuous divine activity directed to destroying the power of sin, to the building up of the Kingdom of God, to the restoration of the Cosmos, to the summing up of all things in Christ. In this historic process, God makes himself known as the God of Grace: and every element that enters into it is a substantial constituent of this special revelation. Properly taken, therefore, special revelation is the redemptive process itself conceived

as a manifestation of God's nature and character. Sometimes, however, the word is more narrowly employed to express the particular elements in the redemptive process which have for their proximate end the making known to men of God's character, purposes or will. When so used, it is customary to say that in the course of his redemptive work, God makes himself known in three modes—theophany, prophecy, miracle—or more broadly phrased, in appearing, speaking, doing—in his person, speech, deeds. More narrowly still, the term is sometimes confined to that particular mode of making himself known in which God approaches man through the medium of speech as distinguished from his apparition in theophany and his manifestation in acts of power. These are legitimate uses of the term, and the variety of its application need not confuse us, if we will only keep in mind the correlation of "revelation" in every sense of the word with the great end of the establishing and perfecting of the Kingdom of God. Its purpose in no case and in none of its applications can be summed up as merely to inform men's understandings (which would be intellectualism); or merely to correct their conduct (which would be ethicism); or merely to quicken within them religious emotions (which would be mysticism). It is always to be understood as taking its place in the great organic process by which God is rescuing mankind, the world, from the power of sin and making his name glorious. And as such it takes its place also, of course, with the totality of this process in the still broader process of revelation in general, into which it works to cure the faults of man induced by sin, and so to carry the revelatory process forward to its originally destined end of making known to the intelligent universe all

the glory of the Divine nature.

B. B. W.

* *
* *

**The Literal
Acceptance of
The Old Testa-
ment Indicted.**

Much of a recent lecture, delivered before a great university, was devoted to exposing the sad consequence which comes to the souls of men from "a literal acceptance of the Old Testament," or, in other words used by the distinguished lecturer, from "the dogma of a verbal inspiration, the dogma of the equal divinity of all parts of Scripture, the refusal to see any development either from the ethnic religions to the religion of Israel, or any development within the religion of Israel itself." It drives men from religion. "During the last year I have come across so many instances of it—each the story of a human soul—that it has become vivid and burning in my mind . . . One and all tell how the literal acceptance of the Bible—the faith which finds in it nothing erroneous, nothing defective, and (outside of the sacrifices and Temple) nothing temporary—is what has driven them from religion." The object of the gifted Scotch professor in describing the disaster to men's religious life was to open a door in the hearts of his audience for the hospitable reception of certain modern theories which postulate the prevalence and pervasiveness of error in the Scriptures; but it should be remembered that the rejection of the verbal inspiration and historical trustworthiness of the Scriptures does not involve the acceptance of any particular theory regarding composition, date and authorship of the books of the Bible. Such rejection is a step that must be taken by those who follow the lecturer and the school of criticism which he represents; but the doctrine of the inspiration and minute accu-

racy of the Scriptures may be repudiated, and the supposed relief of that repudiation to mind and conscience may be enjoyed without logical obligation to accept the principles, methods and conclusions of either the school of EWALD or the school of GRAF-WELLHAUSEN.

**First Count in
The Indictment.**

"The faith which finds in the Bible nothing erroneous." This first count in the indictment is somewhat too sweeping, if it is intended to describe the teaching of the old orthodoxy. It has been fully known and taught, of course, that many minor errors have crept into the text during the process of its transmission, due to the inherent frailties and limitations of scribes. It has also been held to be certain that entire passages have been interpolated, as in the New Testament the concluding verses of Mark's gospel and eleven verses at the beginning of the eighth chapter of John; which record occurrences not elsewhere reported, and may sometimes introduce unhistorical matter and even incidents irreconcilable with the original narrative of Scripture. Textual criticism will eventually, it is hoped, succeed in eliminating these confusing additions. Meaning the emended text, it is correct to say that the catholic faith of the church finds "nothing erroneous" in the Old Testament. If specks should really come to light, the church will be ready and able to recognize them without casting aside its doctrinal system. This fact is evidenced from statements made decades ago by representative teachers of the old orthodoxy. Scientists and historians have at times taken exception to biblical statements. Sometimes they have withdrawn their objections; but at most they have never found the errors so numerous and pervasive and irrecon-

cilable as does the school of critics to which the distinguished lecturer belongs.

The Second Count.

"The faith which finds in the Bible nothing defective."

This second count is quite inaccurately drawn, unless it is based on a quibble about words. The old orthodoxy does not hold such a faith. It could not look upon the morals of the Mosaic age as perfect when it had the words of Christ himself: "Moses because of the hardness of your hearts suffered you." A part of the faith of the church has also been that in the Old Testament period religious truths had not in all cases reached their full development nor their highest expression nor their relative proportions; that the scope and spirituality of the laws—that they reach beyond the letter, that they are concerned with the thoughts and intents of the heart, that a higher spirit exists than the disposition to exact legal justice—were not always discerned nor welcomed. These imperfections or deficiencies in the laws and doctrines of Israel, and the defective observance of them by men, were brought out by Christ in the sermon on the mount and in his discussions with the Pharisees and the Sadducees; they have long been recognized by Christian thinkers who have believed in "the verbal inspiration" and "the equal divinity of all parts of Scripture;" and they have been acknowledged and accorded adequate treatment in the best teach-

ing of the church. These distinctions form one of the tests—we say "one" advisedly—form one of the tests by which the doctrines and deeds of the Old Testament worthies must be tried by the teacher and preacher who would draw true biblical instruction from the lives of the ancient heroes of the faith.

The Third Count.

Less important than the other two is the third count: "Out-

side of the sacrifices and the Temple, nothing temporary." This count is untrue. Not even in the home-land of the gifted Scottish lecturer has such opinion been the creed of the church. The standard teaching, for several centuries at least, has been that "God was pleased to give to the people of Israel, as a church under age, ceremonial laws . . . partly of worship, prefiguring Christ, . . . and partly holding forth divers instructions of moral duties. All which ceremonial laws are now abrogated under the New Testament. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other, now, further than the general equity thereof may require."

Probably it is not higher criticism, but elementary instruction in the faith, that these poor, benighted wanderers need who are said to be straying from religion and groping about in darkness because of "the literal acceptance of the Old Testament" by the church. J. D. D.

SOME CHARACTERISTICS OF THE BOOK OF ACTS.

BENJAMIN B. WARFIELD, D. D., LL. D., PRINCETON.

III.

In the February number of *THE BIBLE STUDENT*, we learned that the Book of Acts was certainly written by a close companion of the Apostle Paul. Who this companion of Paul was, we could scarcely learn from Acts itself. But the unanimous voice of early tradition identifies him with "the beloved physician, Luke," of whom the Apostle speaks in his later epistles as a specially trusted fellow laborer (Col. iv. 14; Philem. 24; 2 Tim. iv. 11); and to this must be added the weight of the equally consistent tradition that its companion Book, the Gospel of Luke, came from Luke's hands. The very obscurity of Luke increases the credibility of this tradition. Pure invention might well have selected an Apostle, or at least "some great one" to whom to attribute the authorship of so substantial a portion of the New Testament. But it would scarcely have singled out a person who would have been unknown even by name, save for passing allusions in the closing words of two or three later epistles. Still further weight is added to it by the thorough fitting in of the allusions to Luke in these epistles with the implications of the "we-passages"—a thing that cannot be said of either Timothy or Silas or Titus, to whom modern speculation has pointed as alternative possibilities. It would seem that if we do not assign the book to Luke, there is no one to whom we can assign it; and it does not appear likely that the authorship of such an important duad of works could have utterly perished from the memory of the early church. Let us add that the diction of these books is redolent of the phraseology in vogue among the Greek medical writers; which again points to Luke, "the beloved physician," as its author. There are thus no internal considerations to break the force of the historical attestation; but all the internal indications, on the contrary, fall well in with it. The matter is not of the first importance; but a natural interest attaches to singling out the very person to whom we owe so important a portion of the New Testament.

Little is added by the passages in Paul's epistles in which Luke is mentioned, to what is revealed to us of his personality in his own writings. We learn that he was of Gentile origin, a native possibly of Philippi, a physician by profession,—and, let it be noted, apparently a practising physician during the period of his companionship with Paul, and therefore the first medical missionary. He seems to have joined Paul first at Troas, in the midst of the second missionary journey, and to have accompanied him to Philippi. There he appears to have remained until Paul's return to Philippi in the course of his so-called third missionary journey (A. D. 58), and to have gone with him to Jerusalem and thence to Rome. He seems to have remained with the Apostle at Rome until his release. During the second imprisonment of the Apostle he is again found by his side at Rome (2 Tim. iv. 11),—but this is beyond the limits of the history as presented to us in the two Books which alone he was enabled to finish. Tradition adds nothing trustworthy to these meagre facts.

A good deal of the significance of an inquiry into the date at which the Book of Acts was written is evacuated by the identification of its author with a companion of Paul, who had enjoyed exceptional advantages for informing himself of the details of the early history of Christianity. No matter when he actually worked his *collectanea* into this highly organized treatise, it is first-hand information he is giving us, wrought into shape by one who had not only been at pains to trace the course of all things accurately from the first, but had meditated deeply in the sequences and significances of the history as a whole. Nevertheless, it is not merely an idle question when the book was written. Certain difficulties in understanding it,—as, for example, its relation to the epistles of Paul—seem to be increased by carrying it down to a late date. It would become very hard, if not impossible, to account for the entire absence of allusions to their very existence, to say nothing of the omission of many details of Paul's experiences recorded in these epistles, if the book be thought to have been put into shape at a time when these epistles had for nearly a generation been the sole source of information about Paul's work accessible to the churches, which had long been lovingly studied and had created a tradition concerning it. It is far easier to understand Luke's entire detachment from them as sources of

his narrative, if he wrote not merely as a contemporary, but actually contemporaneously with them,—knowing of them, of course, so far as they were in existence when he wrote, but looking upon them rather as sent out from his circle than to his circle.

There is very little in the Book of Acts itself to suggest a date for its composition, and what there is certainly does not point to one late in the century. It contains no allusion to any event whatever occurring later than the scope of its own narrative. We cannot, to be sure, infer from its abrupt close, with a bare reference to Paul's two years preaching in Rome, that it was written immediately at the expiry of those two years: for this abrupt close is only a finger-post pointing us to a Third Book which was to carry the narrative further. But there is little in the Book to suggest a much later date for it. Almost the only hint that has weight in this direction is derived from the character of the "we-passages." These are so full of detail of an inherently unimportant kind as to create a suspicion that they may be excerpts from a journal, incorporated without substantial alteration into a later narrative. There is a problem raised by this phenomenon which has not yet received a perfectly satisfactory solution. Perhaps the key to it is to be found in recognizing a trait of the author's manner which has already been adverted to,—a tendency, that is, to permit the keenness of his own personal interest sometimes to sway his choice of material. Possibly, this tendency being fully allowed for, we need not suspect that these passages rest at all on written sources: and the passing over of such written sources as Paul's letters in favor of oral means of acquiring information, fall in with this supposition. It is questionable whether a very few years—six or seven, say,—may not, in any event, suffice to meet the whole force of this consideration.

Everything else, certainly, points to a date of composition only a few years at most removed from the events last recorded. The considerations leading many critics to seek a later date are derived chiefly from the supposition that the record in the Gospel of Luke of our Lord's prophecy of the destruction of Jerusalem, is so phrased as to imply that this had already taken place when the record was made. And as the Second Book of the treatise must have been written subsequently to the First, this would carry its composition down to a date not earlier than, say, A. D. 80. This

argument appears, however, to be somewhat strained, and, one may suspect, rests ultimately on a certain chariness in allowing the reality of very detailed predictive prophecy. There seems to be in Luke's record of this prediction really nothing to suggest a date for it later than A. D. 70, which could not be applied similarly to Matthew's record, or indeed to Daniel's original prophecy. On the other hand, it seems that a reference to Luke's Gospel can scarcely be eliminated from I. Tim. v. 18, without resort to very artificial interpretation; and if this reference be allowed, it is quite certain that Luke's Gospel was written prior to the date of that epistle,—say, A. D. 68. Acts would naturally follow after no very extended interval. On the whole it seems not unlikely that the Gospel was written either during the long stay of Paul and his companions at Caesarea, when leisure would naturally be found for much that would have been difficult to accomplish during the course of the more active years that immediately preceded; or else during the two years of imprisonment at Rome: and that Acts was written possibly before Paul's death, say, during the second imprisonment at Rome; or at all events, not long after it, as certain early Christian writers (Irenaeus, for example) affirm. The manner in which the book closes renders it certain that it was not written until after Paul's release from his first imprisonment: but there is no hint of his death. At the time when it was written a Third Book was in contemplation; and it is natural to suppose that enough time had elapsed since Paul's arrival in Rome to supply the material which it was intended to incorporate in it. But events hastened in those formative days. And it would appear that from a standpoint of 67 or 68 A. D., there would be accumulation enough to justify the contemplation of another Book. In any event, we cannot argue confidently from the conjecture that the Third Book was to be differentiated from the Second chiefly by the period covered by it. The possibility lies open that the difference lay in the main in the topics treated,—say, the organization of the churches and their fitting for their function as permanent witnesses of Christ in the world; or the progress of the Gospel in the rest of the world through the labors of the rest of the Apostles. On the whole, the earlier the date assigned to the book, the better are its phenomena accounted for; and the most likely time would seem to be the months just preced-

ing or just succeeding Paul's execution.

The revelation of the author's personality on the other hand adds zest to the observation of the literary manner, style and diction of the book, which correspond rather remarkably with what might be expected of the person who wrote it. Occasion has already arisen for speaking of the strong flavor of medical phraseology which pervades its whole language. It is scarcely possible that any one but a physician would have written just as this book is written. It is just as obviously the production of a Greek, and of an educated gentleman. The Greek instinct for the sea, for example, is continually in evidence. It is clearly a landsman that is writing; but a landsman habituated to think of human intercourse in the terms of a seafaring people. Thus, for example, he is always careful to mention the ports of the towns which he visited. On the other hand, he describes the management of a ship, the incidents of a voyage, and the behavior of a vessel in the sea after a fashion that suggests one dependent on what he heard about him for his terms and modes of expression. The ease with which he takes up the language of sailors is perhaps a hint of the versatile talent of his race. Certainly, throughout the book there is apparent what we may perhaps call a remarkable transparency of diction; through which continually shine the traits of the particular sources (oral or written) which are for the time being drawn upon. Thus a great variety is introduced into the underlying tint of the narrative, despite its essential unity in language and diction. The contrast thus induced, for example, between the opening and the closing chapters is very marked and corresponds with the change of moral and spiritual atmosphere (as it has been happily phrased) from the Hebrew beginning to the Hellenic end of the history. These variations of tone, nicely adjusted as they are to the gradually changing conditions of the Church, are obviously not due to calculated artifice, but to the sensitiveness of the author's feeling for language, under the influence of which his own speech insensibly takes on the tint of the sources used.

Were the book written in the formal language of the schools, no doubt the influence of its sources upon its diction would have been far less marked. But this is not at all the case. Of the fashionable rhetorical devices of the day—the elaborate structure

of sentences, the parallelisms and rhythms of clauses,—that had been set in vogue by the Greek Sophists, it exhibits no trace. It is written throughout rather in the simple language of educated conversation, and exhibits all the flexibility and transparency of that most versatile of vehicles. The English version scarcely does justice to it in this respect, and throws over it a veil of far too formal, not to say stately diction. To revert from it to the Greek often brings a little shock, until adjustment is made anew to the clear, rapid, flexible, but somewhat familiar tone of its more conversational manner.

Another trait of the method of the book is possibly due in part to the author's mental habits as an educated physician. We refer to the place accorded in his presentation to the mere hard facts. He is not much given to reflections; nor does he often pause to point out the working of causes or their nexus with their effects. He appears to feel that if the facts are duly and clearly set down in their proper relations, they may be safely left to tell their own story. Few books at all events, even among historical treatises, have ever been written, which are so compact of the bare facts. And it is a great testimony to Luke's genius that he has been able to produce by this method not a chonicle, or dry body of collections, but a treatise of the first rank, vivid, vital and vitalizing, conveying with clearness and force the conception of the historical development which he had himself formed. The essentials of the highest dramatic talent are latent in such a performance.

The value of the Book of Acts is not exhausted, however, when we note its excellence as a piece of literature or its importance as a historical document. It commands our admiration as literature. It is precious to the student of ancient history, and preserves for him probably the most trustworthy and vivid picture, that has come down to us of the conditions of social life in the Eastern provinces at about the middle of the first century of our era. To the sacred historian it is inestimable, as the sole authentic history of the planting and early training of the Church. But above all these claims upon our attention, it can urge this supreme one,—that it has come down to us as a portion of those sacred writings which are able to make men wise unto salvation, through faith in Christ Jesus. From the very beginning of its history it has held a secure place in the Christian canon. The First Book of the

treatise of which it is a part is, indeed, attested by Paul himself (1 Tim. v. 18), as standing along with Deuteronomy among the "Scriptures" which bring the Word of God to man; and there is sufficient independent evidence of its own assured place in the same collection to preclude all hesitation in extending this attestation to it also.

In its internal characteristics it justifies the character thus attributed to it. For it is not ordinary history that it offers us. In the strictest sense of the word, it is sacred history. It is even obviously written less in the interests of pure history, than in those of religious edification. The interest Luke feels in the events he recounts, the emotions they arouse in him, communicate themselves to his narrative; he clearly seeks to produce the same emotions in his readers, to set before them examples for their imitation, to communicate to them a religious view of history. The book, as we have seen, takes its standpoint not from earth but from heaven. What it essays to inform us is not how the Church spread from Jerusalem to Antioch and from Antioch to Rome; it is to reveal to us how the risen Jesus has established his Church in the world, and how he is fulfilling his promise to be with his followers to the end of time. As truly as is done by the Apocalypse itself, this book draws aside the veil that we may see in the events of earth, who are the real actors and to what end all things are really tending. This is "revelation." And as the vehicle of such a revelation, the Book of Acts takes its fitting place between the Gospels and the Epistles, and we read it, with no sense of incongruity, within the complex of the Word of God. He who reads it with the heart and understanding also will be led by it to know God better; will by it be more fully taught his power and purpose to save the world; and will be made to feel more profoundly that Jesus Christ is God over all, blessed forever, and that God is in him reconciling the world with himself. And as he reads and ponders, it will be no fault of the book's if he does not set his seal to it, as a book which speaks of God, and leads to God, and which doubtless also came from God.

THE RESURRECTION OF JESUS IN ACTS.

PROFESSOR SAMUEL DICKEY, LINCOLN UNIVERSITY, PA.

Even a cursory reading of the Book of Acts reveals the prominence which is accorded to the resurrection of Jesus. Not only is the narrative of the resurrection-period made the starting point of the book's development, but in the speeches, which are so frequently interwoven, we find it the key-note of almost every address.

It will not be unprofitable, therefore, to inquire as to the conception of the resurrection of Jesus which the Book of Acts presents to us. In investigating this, however, we cannot confine ourselves to Acts alone. By its own statement (i. 1) it is but a second treatise, and presupposes one that tells of "all Jesus began to do and to teach." By uniformity of consent, this "first" treatise is found in our third Gospel. We must consider, therefore, what the Gospel of Luke tells us of the resurrection of Jesus, as only thus can we understand the further unfolding of the conception as we meet it in the Acts.

It is obvious upon the first comparison of the Gospels that none of them gives, nor attempts to give, a complete account of the resurrection-period of Christ's life. Each Evangelist has his own peculiarities, and chooses and treats his material in accordance with his individual purpose or information. We can see this particularly in Luke. His purpose for the entire book according to i. 1-4 is to give a presentation of his material which should embody four qualifications, viz., it should begin from the beginning, it should be thorough, it should be accurate, and finally it should be orderly. This aim is not essentially departed from in the resurrection-period. We have here no reason for example to question the accuracy of his description, nor in seeking the chronological to displace even a verse out of the order in which he gives it to us. As to the second point, his thoroughness, we note that Luke, as elsewhere in his Gospel, includes here also much material which is peculiar to him.* And yet Luke does not seem

*E. g. Part of the words of the Angels (xxiv. 6b-8) ; return and report of the women to the Twelve (vs. 9-11) ; appearance on the way to Emmaus (vs. 13-35) ; the events of vs. 37-48.

to attempt to be exhaustive in his account of this period. It is apparent that he has the preparation of another book in mind, to which a detailed presentation more appropriately belongs. Now, it is sufficient to but substantiate the fact of the resurrection, and this he amply accomplishes. We have the empty tomb (xxiv. 3); the appearance and statement of the angels (xxiv. 5b-7); Christ's appearance to the two on the road to Emmaus (xxiv. 13-31); an incidental note of that to Peter (xxiv. 34); and the appearance to the eleven (xxiv. 36 ff.). Yet on the other hand he has no mention of the appearances of Jesus in Galilee (Mt. xxviii. 16-20; Jno. xxi. 1-24; 1 Cor. xv. 6), nor even any allusion to Christ's appointment to meet them there (Mt. xxviii. 7, 10; Mk. xvi. 7). It is also noteworthy that Luke makes no specification of the interval of time elapsing between the resurrection and ascension. Taking the Gospel by itself, the whole post-resurrection period of Christ's life could be limited to Judea and to a single day. But if he makes no mention of such an interval, on the other hand he makes no statement which excludes one; and it certainly does seem incredible (cf. Plummer *in loco*) that Luke intends to give the impression that they went out in the evening over against Bethany, and that Christ ascended in the dark (cf. xxiv. 50 with vs. 29, 33, 36). In the words "he parted from them," however, even though the following "and was carried up into heaven" be considered as a later addition to the text, we do seem to have a record of the ascension, the final parting from the disciples (cf. Plummer, Bruce).

It would seem, as we have indicated above as to this period in general, that Luke reserves rather the fuller description of the ascension for the opening of the Acts, on the theme of which it has a more pertinent bearing. Here, it is simply the period set at the close of Christ's earthly life. There, it is an event freighted with the deepest meaning for the life and growth of the Church. And in like manner the narrative of this whole period, with its abrupt and unsatisfactory conclusion, is but a summary of all that Jesus said and did. To establish the fact of the resurrection is enough, and now with a mere statement of the ascension he describes the return of the disciples to Jerusalem and their continuing in the Temple blessing God, which forms a natural transition to the second volume of his history (xxiv. 52 and 53).

As to the nature and characteristics of Christ's resurrection body, we note there are evident miraculous elements in Luke's description. As he leaves the disciples at Emmaus, "he vanished out of their sight," *i. e.*, he became invisible (xxiv. 31).^{*} In an equally wonderful manner he appears suddenly in the midst of them (xxiv. 36). He seems different in some respects from his appearance before his death, for they have difficulty in recognizing him (xxiv. 16, 31),[†] and when he stands in the very midst of them they are "terrified" and think it is "a spirit" (xxiv. 37). And yet there is no doubt but that Christ's body is the same which was crucified. He convinces them of this identity when he says (xxiv. 39), "See my hands and my feet, that it is I myself," a fact recorded by Luke alone of the Synoptists (*cf.* Jno. xx. 20, "his hands and his side"). Then secondly, he proves to them that body's substantiality when he tells them to "handle me and see, for a spirit has not flesh and bones as ye behold me having." When they are still unbelieving, he asks if they have "anything eatable," and then, on their presenting it, eats a piece of broiled fish before them,[‡] thus proving absolutely the material constitution of his resurrection body. Luke is, however, the only one of the Synoptists who records these proofs of the substantiality of Christ's body. In Matthew and Mark that body is made the object of only the senses of sight and hearing. This is consistent with Luke's aim for thoroughness and accuracy (*i.* 4), that Theophilus "might know the certainty concerning the things wherein he was instructed."[§]

But Luke's purpose in writing the two books, and probably also Theophilus' instruction, included more than simply the facts as to Christianity's Founder. It embraced also the development and extension of that Christianity throughout the world, and especially out into the Gentile world of which Rome was the center and capital, and we observe how clearly with this in mind does Luke select and emphasize those elements in Christ's last instruc-

^{*}*Cf.* Plummer, Godet, Holtzmann *in loco*, as against Meyer, Weiss.

[†]Perhaps here the difficulty was subjective; *cf.*, however, Jno. xx. 14; xxi. 4.

[‡]xxiv. 41-43. *καὶ ἀπὸ μελισσίου κηρίου* is probably to be omitted from the text with **ΣΑΒΔΛΠ**, Clem., Orig., Euseb. *et al.*; *cf.* W. & H., App., p. 72.

[§]The presence of similar accounts in the Gospel of John can be explained in like manner by Jno. xx. 31.

tions which have a bearing on the aim in view.

His passion and resurrection are explained in the light of prophecy (xxiv. 25-27, 44-47), that the Apostles may be prepared to preach him as the One foretold in the Old Testament (cf. below). And further, "repentance and remission of sins are to be preached in his name" (v. 47). This is to be universal, "to all nations" (v. 47). It is to begin at Jerusalem (v. 47). And of all these things they, the Apostles, are to be the "witnesses" (v. 48). In close connection with this he renews to them the promise of the Father, and instructs them to remain in Jerusalem until they be clothed with power from on high (v. 49). All of these instructions, save that of preaching, are peculiar to Luke, yet all have a relation to the narrative in the Book of Acts.

One of the important features peculiar to Luke's Gospel is the emphasis which is laid on the close connection between the resurrection and its prediction in the Old Testament, and which we must further elaborate. Even in the passages where Jesus foretells his own death and resurrection (ix. 22, 43b-45; xviii. 31-34), it is only in Luke that he expressly connects them with prophecy.* In Luke alone (xxiv. 6b-8) we have the extended words of the angel at the tomb, recalling to the women Christ's prediction of his death and resurrection, while in Matthew it is simply "as he said" (xxviii. 6). On the way to Emmaus, the narrative of which we have solely in Luke, Jesus rebukes them for their slowness of heart: "Behoved it not the Christ to suffer these things and to enter into his glory, and beginning from Moses and from all the prophets he interpreted to them in all the Scriptures, the things concerning himself" (xxiv. 26, 27), and in giving his instructions in the midst of the Apostles (xxiv. 44-49) it is peculiar to Luke that he records for us his words, how "that it was written that the Christ should suffer and rise again from the dead the third day," and that in the law of Moses and the Prophets and the Psalms it had been written concerning him. All this will show that, in a special sense, Christ's resurrection was looked upon, by the author of the third Gospel, as the fulfilment of Old Testament prophecy.

With these features of the resurrection of Jesus, as recorded in

*Note words peculiar to Luke in xviii. 31; cf., however, those peculiar to Mt. xii. 40.

Luke's Gospel, in our minds, let us come to the Book of Acts and try to understand the conception which it presents to us.

I. In the early chapters. We have seen that Luke does not pretend to give in his Gospel a formal enumeration of the appearances of the Risen Christ. Nor does he here. New details are given us, yet only that is narrated which bears on his theme. But the resurrection of Jesus is fundamental to that theme, the very starting point of the whole development of the book. The entire action of the story is contemplated as a continuation of what "Jesus began both to do and to teach" when on the earth. Nothing is made more prominent than the divine guidance of the history at every point. And so the conception of a living, reigning and historically active Christ is indispensable to the whole, and we are not left in doubt as to the evidence for the resurrection. At the very outset it is expressly stated (i. 3) that he appeared to his chosen Apostles by the space of forty days.* Luke refers here apparently to a repetition of appearances, thus presupposing those recorded in the Gospel, and in all probability others not recorded. "To these he presented himself *as living* after his passion by many *proofs*"—the word means by "demonstrative evidence"†—thus seeming to remind Theophilus of the tests (cf. above) to which the actuality of Christ's resurrection was subjected in the Gospel (xxiv. 39-43). We see the certainty and importance which this fact of the resurrection possessed for the Apostles, in its repeated assertion and explanation in their speeches (i. 22; ii. 24 ff.; iii. 15; iv. 10, 33; v. 30; x. 40 ff.; xiii. 30 ff.; xvii. 3, 18, 31; xxii. 7; xxiv. 21; xxv. 19; xxvi. 13, 23). In x. 40 we have it definitely stated as occurring on "the third day," a period especially emphasized in the Gospel, being mentioned no less than six times (ix. 22; xiii. 32; xviii. 33; xxiv. 7, 21, 46). To this, too, must be added, what is after all the strongest argument for the truth of the resurrection in the Scriptures, the transformation to be seen in the Apostles themselves. In the Gospel they are perfectly prostrated with fear and despair

*It is unnecessary to assume that Luke here follows a second tradition current in the Church as to the interval between the resurrection and ascension, as Meyer, Wendt and others hold. Cf. Riddle, *Am. Ed. of Meyer*; Godet; Plummer on Luke.

†*τεκμηρίους*, cf. Hobart, *Med. Lang. of St. Luke*, p. 184, and Knowling *in loco*.

by Christ's arrest and death (Lu. xxii. 54-62., cf. also Mt. xxvi. 56; Mk. xiv. 50), utterly incredulous at the report of the empty tomb, considering it as "the wild talk of the sick during delirium" (λῆρος, xxiv. 11, cf. Hobart, *Med. Lang. of St. Luke*, pp. 177 ff.), and when they do see him, they are slow to recognize him and believe (xxiv. 16, 25, 37, 38). It is, however, a different picture given us in the Acts. Here they are a band of heroes, witnessing openly and with power to the resurrection and Messiahship of Jesus (cf. iv. 33; ii. 24 ff.; iii. 15), before even the rulers (iv. 10; v. 30), and willing to suffer imprisonment and death for his sake (xii. 1-19). And of these, Peter, the chief one before to deny him, is now the foremost of all his witnesses. And in consequence of their witness in the very city of Jerusalem, where the facts in the case could not help being known, thousands attest their account as true and are baptized (ii. 41; iv. 4; v. 14). Can any hypothesis short of Christ's resurrection be made to account for this?

But let us look now at the instructions given the Apostles by the Risen Jesus. "He spoke to them the things concerning the kingdom of God" (i. 3). Yet we will notice that all those recorded recall very vividly the similar narration in the Gospel, and all have a bearing on the growth of Christ's kingdom in the world, the theme of the book. He charges them not to depart from Jerusalem, but to await the promise of the Father (cf. Gospel xxiv. 49) and here he distinctly states it is the baptism of the Holy Spirit (i. 5). This shall empower them for their work (i. 8), for they are to be his witnesses in Jerusalem, Judea and Samaria, and unto the uttermost parts of the earth (i. 8), giving in these last words what Luke seems to have taken as a veritable "Table of Contents" for his book,* and in accordance with which he has arranged his material. In Peter's speech before Cornelius, we also learn that Christ definitely instructed them "to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of quick and dead" (x. 42). From this we would seem justified in assuming that we have but a brief summary of Christ's instructions in the first chapter of Acts, and that he told and explained to them many things of which we have no record,

*Cf. Knowling, p. 11, and Warfield, *BIBLE STUDENT*, Jan., 1902, p. 19; cf. also Gospel xxiv. 47.

but which may be the source of much of the apostolic interpretation of him and of his work. We know from xvii. 31 that Paul uses at Athens words strikingly similar to those of Christ, which we would not know had they not been incidentally recorded here in Peter's speech.

As to the nature of Christ's resurrection, the conception in these chapters of Acts is evidently of a bodily one. Not only as we have seen, does the reference to "proofs" in i. 3 seem to point back to the evidence adduced in the Gospel to the identity and substantiality of Christ's resurrection-body, but Peter (x. 41) expressly states "Christ ate and drank" after his resurrection, "with witnesses* that were chosen before of God," thus adding a new feature (the drinking) to the record.* Emphasis has sometimes been laid on the bodily nature of the resurrection, presupposed in the "seeing corruption" of Peter's argument in ii. 24-32, as drawn from Psalm xvi. 8-11 (cf. also that of Paul in xiii. 35 ff.). This does not, however, seem legitimate, as *διαφθορά* stands for *תהו* in the original, and probably means "the pit," "the grave," and not bodily putrefaction.† In the attitude of the Sadducees to the Apostles' preaching, however, we do seem to have a more certain intimation on this point. In iv. 2 we read that the Sadducees "were sore troubled because the Apostles taught the people and proclaimed in Jesus," i. e., in the person of Jesus, "the resurrection from the dead." Now one of the great questions at issue between the rival sects of Pharisees and Sadducees was the resurrection. Without question in their understanding it was a bodily one.‡ The Sadducees must, therefore, have been fearful that the preaching of Christ's resurrection would establish an instance contradicting their denial of a resurrection. And they must have interpreted this resurrection in the same bodily way in which the term was generally understood by them.

But what as to the meaning of the resurrection of Jesus to these Apostles? What place did it have in their theology? They

*Perhaps this is indicated also in i. 4; should *συνελιζόμενος* be taken as "eating with them," with Vulg. and many commentators; cf., however, Knowling *in loco*; Woolsey, *Bib. Sacr.*, Oct., 1882.

†Cf. Gesenius-Buhl, Perowne, Delitzsch on Psalm xvi., and Knowling on Acts.

‡Cf. Schürer 3°, II. s 391, 547 ff. and esp. Weber 3°, s. 369, 390, 401 ff.

seem to have considered it of the first importance. It is the burden of their preaching, the climax of their argument (ii. 24 ff.; iii. 15 ff.; v. 29 ff.). Their very office as Apostles is primarily to be witnesses of his resurrection, even before Pentecost (i. 22) they realize this, and are constantly reiterating it (ii. 32; iii. 15; iv. 33; v. 32). Indeed Peter explains to Cornelius and those with him (x. 40 ff.) that Christ did not appear "to all the people but unto witnesses that were chosen before of God." If they realized that they had been chosen for this very purpose, they could not help but make that witness the central theme of all their teaching. We can see the reason for this emphasis when we examine further the all-important place which the resurrection had in their Christology. It is indeed its very key. The crucifixion of Jesus was to any Jew an insuperable obstacle to believing upon him as the Messiah, but once he was raised from the dead, there was in these two facts, his death and resurrection, interpreted in the light of the Old Testament, the proof of his Messiahship. We will now also better understand the emphasis on the connection of prophecy with the resurrection which we have observed in the Gospel. In the Acts this is carried to its logical conclusion. For example, Peter at Pentecost expounds the 16th Psalm and shows how David spoke of the resurrection of the Christ, and continues "this Jesus did God raise up." Now the conclusion therefrom, which he wishes drawn, is obvious, viz: Jesus must have been the Christ. "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (ii. 36). The proof to them of his Messiahship was his resurrection as they saw that clearly foretold in the Old Testament. For similar argument cf. iii. 18; iv. 11; x. 43.

In close connection with this is to be noted the significance of the resurrection for the forgiveness of sins. It is the constantly repeated statement that repentance and belief on him as the thus authenticated Messiah are conditional to this forgiveness (ii. 38; iii. 19; iv. 12; v. 31; x. 43. Cf. also iii. 16, 26). Yet we need not consider this inconsistent with the words of Christ and the Apostles, which seem to connect remission of sins especially with his death. It is faith on him as the Messiah, and by the resurrection so attested, which is here stated as effectual. This includes himself (iii. 16; x. 43) and all his Messianic work, in describing

which Peter did not fail to mention his sufferings (cf. especially iii. 18 and 19; also ii. 23; iv. 10; v. 30), and of which work the resurrection was the consummation.*

Finally, the resurrection as a part of his exaltation placed Jesus in the eyes of the Apostles in a new and peculiarly pre-eminent position. He is to them, Lord (ii. 36; xi. 23), even of all (x. 36). He is called the "Servant" of God (iii. 13, 26; iv. 27, 30; cf. Mt. xii. 18; Is. xlii. 1; lii. 13; liii. 11), and is now at his right hand (v. 31; vii. 55, 56). He is the Author of life (iii. 15) and a Prince and a Saviour, and as such bestows repentance and remission of sins (v. 31) and also the Holy Spirit (ii. 33). He is the stone once rejected, but now the head of the corner (iii. 11), and the one ordained of God to be the Judge of quick and dead (x. 42; xvii. 31). And we can see how this conception could act as the most powerful of motives in the lives of the disciples when we recall the dying vision of Stephen, of "the Son of Man standing on the right hand of God" (vii. 55, 56). Evidently he contemplates the exalted Christ as waiting to meet and receive the soul of his follower, who is thus the more encouraged to be faithful unto death. The Church began therefore her career with the thought of a risen and exalted Saviour, a conception which she has never lost.

II. Let us now turn to the Speeches of Paul as reported in the Acts, and see what place the resurrection of Jesus occupies in them.

If the psychological change in Peter and the other original Apostles shortly after the death of Christ is inexplicable on any other supposition than that of his bodily resurrection and appearance to them, much more is this the case with Paul. Anything short of a supernatural vision of the resurrected Christ will not account for the revolution in his life and attitude to Christianity. The objective reality of the vision on the Damascus road is much disputed and cannot be here discussed. He seems himself however to have considered it as an appearance in the same light as those to the other Apostles.† We would seem warranted, there-

*Cf. Knowling on Acts, ii. 38, Stevens, *Theol. of the New Testament*, p. 268 ff.

†Cf. 1 Cor. ix. 1 and xv. 8. Note that $\omega\phi\theta\eta$ is used in v. 8 in same way as in the preceding verses, and the remainder of the chapter seems to prove con-

fore, in regarding this vision, thrice recorded in Acts (ix. 3 ff.; xxii. 6 ff.; xxvi. 12 ff.), as a veritable appearance of the risen Christ. As such it is fundamental to Paul's theology. He is always the resurrected Christ to him. We see this in his Epistles, and it appears in the speeches in the Acts as well. It is ever the theme of his preaching. At Antioch of Pisidia (xiii. 30 ff.), at Thessalonica (xvii. 3 ff.) and at Athens (xvii. 16 ff.). Even in the capital of the world's culture and learning, in its very Marketplace, like another Socrates, he reasoned with the "chance-comers" as to "Jesus and the resurrection." And before the court of the Areopagus it is the climax of his wonderful address (xvii. 31). It is implied in his speech from the stairs of the Castle at Jerusalem (xxii. 3 ff.), and before Felix (xxiv. 21), and again the culmination of his defence before Agrippa (xxvi. 23), as indeed his former preaching of it had been the charge which his accusers had brought against him (xxv. 18 and 19).

Perhaps the most striking thing about Paul's witness on this subject is its extraordinary similarity to that of Peter. Like him Paul looks on the Apostles and himself as special witnesses of the resurrection (xiii. 31; xxvi. 22). Corresponding to the opposition of the Sadducees to the preaching of Peter and the others, we have Paul's explicit statement that he is a Pharisee, and so an enemy of those who deny the resurrection (xxiii. 6; xxiv. 21; xxvi. 5 ff.). We note the same insistence on the resurrection of Jesus being the fulfilment of prophecy (xiii. 29 and 33; xvii. 3; xxvi. 23), and the same connection with it of the forgiveness of sins (xiii. 38; xxvi. 18). We find that to him, too, the resurrection was an assurance that Christ should be the Judge of the world in righteousness (xvii. 31). And what is perhaps more astonishing, these conclusions are sometimes reached by the same line of argument. This will be clear to us when we compare for example the citations from the 16th Psalm and the deductions therefrom in xiii. 31 ff. and ii. 25 ff.

But we notice that Paul has gone farther in the understanding of the meaning of the resurrection of Jesus than the conceptions

clusively, in spite of Gal. i. 16, that Paul's conception of Christ's resurrection was a bodily one; cf. especially vs. 12 and 13, also "buried" and "raised" in vs. 4 and 5, and "first-fruits of them that slept," v. 20. Also Loofs, *Die Auferstehungsberichte und ihr Wert*, s. 12.

which we have indicated in the early chapters of Acts. To him Jesus is more than an Old Testament "Anointed," a Jewish "Messiah." In him Paul saw the fulfilment of all those prophecies, like Isaiah ix. 1, 2; xlix. 6; lx. 1 ff., etc., which included a wider circle than Israel. Yes, "the people that walked in darkness had seen a great light." To Paul Christ's death and resurrection made forgiveness of sins possible for Jew and Gentile alike, and consequently he could preach "that Christ first by the resurrection of the dead should proclaim light both to the people (Israel) and to the Gentiles" (xxvi. 23. Cf. also xiii. 47; Gal. ii. 20, 21; 1 Cor. xv. 17; Rom. iv. 25).

To Paul, too, even as we hear him in these speeches, the resurrection of Jesus had a meaning and application for the resurrection of others which we do not see in the expressions of the other Apostles. Even in his cry before the Sanhedrin (xxiii. 6) "I am a Pharisee, and the son of a Pharisee," there was something more than a confession to the faith which was his before conversion. Nor is he a Pharisee simply because he hopes in common with this sect for a general resurrection of the dead. But he is more a Pharisee even than they are, because he sees a general resurrection assured and guaranteed in the resurrection of Jesus Christ.* But this is clearer in his speech before Agrippa. In xxvi. 5 he declares he has lived a Pharisee, in v. 8 he asks the king "Why is it judged incredible with you, if God doth raise the dead?" And we understand his point when he reaches the climax of the address in v. 23 where he states that Christ "*first* by the resurrection of the dead should proclaim light both to the people and to the Gentiles." With the context before us and such passages as Col. i. 18 where Christ is "the first born from the dead," and 1 Cor. xv. 20, 23, "the first fruits of them that slept," we can hardly escape taking this to mean that Paul regarded the resurrection of Jesus as the surety for the final resurrection of all those who "are fallen asleep" in him.

From what we have observed we cannot fail to recognize that the resurrection of Jesus had for the early Church a unique and supreme position; an emphasis which it does not receive to-day. That Church did not neglect the "Jesus of History," as the very

*Cf. Bethge, *Die Paulinischen Reden der Apostelgeschichte*, s. 219.

existence of our gospels testifies, yet to her he was ever primarily the living, the exalted and returning Christ, "who had been declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead : even Jesus Christ our Lord" (Rom. i. 4).

THE FUNCTION OF PERSECUTION IN CHURCH EXTENSION.

REV. R. F. CAMPBELL, D. D., ASHEVILLE, N. C.

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit." It is thus that the Divine Founder of the Christian Church enunciates the law of the church's growth. Life loved and lived for its own sake is barren ; life laid down and lost, that Jesus may "see his seed," is abundantly fruitful.

This law has found embodiment under many forms—in proverb and couplet, in metaphor and simile, the glowing truth issuing at first like molten metal from the furnace, and receiving as it cooled and hardened the stamp of current coin. Hence, one generation passes on to another "the wisdom of many and the wit of one" in such condensed expressions as these: "The blood of the martyrs is the seed of the church;" "Truth, like a torch, the more it's shook it shines;"

"The church of Christ is like a camomile bed :
The more it is trodden, the more it will spread."

And those lines, which, under the figure of Wyclif's ashes cast by the Pope's order into the river Avon, set forth the diffusion of his doctrine and influence throughout the world :

"The Avon to the Severn flows,
The Severn to the sea;
Wherever ocean's billows roll,
There Wyclif's ashes be."

To these also agree the dying testimonies of individual martyrs and confessors. As the first burning fagot was laid at Ridley's feet, his co-martyr Latimer cried out, "Be of good comfort, Mas-

ter Ridley, and play the man! We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." That candle has been blown upon by many fierce winds, but it still burns and shines.

Savonarola, when he heard of his excommunication by the Pope, exclaimed, "Rome will never quench this flame: and were this quenched, God would kindle another; nay, already it is kindled, could they but see it."

James Guthrie, the first of the Scotch Presbyterian martyrs who suffered in the persecutions under Charles the Second, in his trial before the parliament, thus addressed his judges: "My lords, my conscience I cannot submit, but this old crazy body and mortal flesh I do submit to do with it whatsoever you will, whether by death, or banishment, or imprisonment, or anything else; only I beseech you to ponder well what profit there is in my blood. It is not extinguishing me, or many others, that will extinguish the covenant and the work of reformation since the year 1638. My blood, my bondage, or my banishment will contribute more for the propagation of those things than my life or my liberty could do, though I should live many years."

And the youthful Hugh Mackail, faithful unto death in the same cruel persecution, when a friend lamented that one so young, living in a day when he might be so useful to the church of God, must die, replied, "One drop of my blood, by God's grace, can win more hearts than would probably the preaching of many years."

"These all died in faith, not having received the promises, but having seen them and greeted them from afar." They were willing to be a handful of corn cast into the earth upon the top of the mountains, in the faith that the fruit thereof would shake like Lebanon; for they believed the word of the Master, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

God's plan of church extension has always been to make special choice and preparation of some who shall be channels of blessing to others. A great scholar and preacher of the Free United Church of Scotland said in a recent sermon: "The word *bless* comes from the Anglo-Saxon word for *blood*. And the idea dimly aimed at is this: that before you can really bless a fellow-creature you must part with your life, or part of your life for him;

shed blood." Whether this is really the idea aimed at in the word *bless* or not, it is certainly a great truth that God's method is to prepare through suffering those by whom he would bless others. This is the divine philosophy of persecution, as it is of affliction in all its forms.

Every new stage in church extension is a fresh realization of the ancient promise made to Abraham, "In thy seed shall all the nations of the earth be blessed." The fulfilment of this promise has been along two lines, or in a two-fold seed, individual and national. In each case the seed of Abraham has been prepared for the mission of world-wide blessing by persecution and sorrow. The individual seed was "Jesus Christ, the Son of David, the Son of Abraham" (Matt. i. 1). "And it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering" (Heb. ii. 10). Hence "he was despised and rejected of men, a man of sorrows and acquainted with grief."

As to Israel, the national seed, God at the very first showed to the father of the faithful that persecution was to perform its function in preparing them for their high calling.

"A deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And the Lord said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years, and afterward shall they come out with great substance" (Gen. xv. 12-14).

The persecution in Egypt played an important part in fitting Israel as a nation to be the custodian of Jehovah's revelation for the world. This work of preparation, begun in "the house of bondage," was continued in the chastisements and afflictions of the wilderness, in the persecutions and oppressions in the period of the judges, in the invasions by hostile nations in the time of the kings, and finally in the bitter trials of the Babylonian and Assyrian captivities and of the dispersion that resulted from these. It was the stern hand of persecution during the years of their captivity that weaned the people from their inveterate propensity to idol-worship. Consequently, the Jews of the *Diaspora* became the representatives and teachers of pure monotheism throughout

the world; and this was evidently the purpose in view, under the divine economy, in the persecutions and afflictions that came upon them. When the sowers of the gospel seed went forth in the days of the apostles, they found a prepared soil, prepared in part by the rough plough-share of persecution. The Jewish synagogue, wherever it was found (and it was found in almost every part of the great Roman Empire), offered a fulcrum for the lever of the Christian church. That the Jews formed a considerable part of the apostolic church, is evident from the fact that James addressed his epistle "to the twelve tribes which are of the Dispersion," and Peter wrote both of his encyclical letters "to the elect who are sojourners of the Dispersion in Pontus, Galatia, etc."

So much for "the sweet uses of adversity," from Abraham's day to that of the apostles, in conserving the truth and in preparing the way for its dissemination among all nations.

The blessings that have come to the church through the persecuting hand of her foes from Pentecost to the present time have been made so familiar, that it is unnecessary to trace the salutary influence of the fires through which she has passed. Suffice it to say that there has been no great movement in the church that has been extensive and at the same time intensive, which has not been preceded or accompanied by some form of persecution. Not only so, but the more bitter the persecution in its spirit and in its execution, the more marked has been the church's growth in all that constitutes real strength. The friendship of the world or of apostate forms of Christianity has always been a far greater peril than their opposition.

When we proceed to inquire why it is that persecution contributes to church extension, we find both natural and supernatural elements in the complex cause. There will be no attempt in what follows to separate these elements, if indeed an exact differentiation is possible, but only the suggestion of some general considerations that may help to explain the wholesome effect of persecution in the growth of the church.

1. Bitter opposition has the double tendency to advertise the cause opposed and to excite sympathy in behalf of those who are persecuted for opinion's sake. Hence, many a heresy that would die a natural death if let alone, becomes strong and lusty in the

atmosphere of heated controversy. For this reason many errorists have courted martyrdom, and have *posed* as martyrs when their wooing failed. Persecuted truth has the same compensation.

2. Persecution, whilst it often scatters disciples and puts physical distance between them, yet draws them very close together in heart and sympathy.

"Though sundered far, by faith they meet
Around one common mercy-seat."

This is abundantly illustrated in the letters of John Calvin and the other reformers, comforting and rallying "the children of God that were scattered abroad." Persecution has always exercised both a centrifugal and a centripetal influence on the church, but the centripetal has been the stronger and the more enduring.

When Jesus was apprehended in Gethsemane, "all the disciples forsook him and fled;" and the prophecy was fulfilled, "I will smite the shepherd, and the sheep of the flock shall be scattered abroad." But on the day of the Master's resurrection, as the shadows of evening cloaked the movements of men, we find these timid and scattered disciples emerging from their individual hiding places, until, apparently without concerted action, the little company is assembled in the upper room with the doors shut for fear of the Jews.

So it has always been. Out of the persecution that scatters, there goes forth a subtle and irresistible magnetism that draws together and binds in one, the disciples of Jesus. Witness the nocturnal and clandestine "conventicles," in France and Scotland, to which Christ's people were drawn as by an invisible force, in spite of the relentless hand of persecution that sought to drive them asunder. Says Pastor von Merz of Stuttgart, in writing of the Reformed Church of France, after the revocation of the Edict of Nantes: "She was yet strong in faith, though all her schools had been closed, all her churches destroyed, all her seminaries for clergy blotted out. In the face of many dangers, in the presence of hostile troops, the people met by night, quietly, secretly, in caves, in thickets, on the plain, or under the mountain precipices, far away from human dwellings, to serve God by prayer and to nourish their souls with the word of life. None that was not consecrated to the cause was allowed to know

their places of meeting. They went 'into the wilderness;' they preached 'in the wilderness;' they wrote, exhorted, or comforted 'from the wilderness.' The clergy availed themselves of this general term to conceal the places whence they put forth effort by word or pen, and also to make their church as one persecuted. These assemblies 'in the wilderness' began in 1712, and continued steadfastly the entire century, and were the refuge of the Reformed Confession in France."*

3. Persecution sifts the church as wheat, and winnows the chaff from the grain.

There is "that heareth the word, and anon with joy receiveth it: yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended." The apparent, or at least *superficially* apparent, result is a loss to the church. The real result is a gain in power of endurance and of aggression that transforms the measure of the loss into a minus quantity. Subtraction becomes addition.

4. Persecution has often been used or overruled by God, to drive his people, with the gospel in their hands, whither they would not willingly go.

Out of almost innumerable instances of this, two salient examples are selected.

In the great commission, our Lord had given the command, "Go ye into all the world, and preach the gospel to every creature." This command he afterward repeated, marking with some definiteness the progressive stages of the evangelistic campaign, in the words, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8). But the church, having received instructions to begin at Jerusalem, seems to have become satisfied with this narrow field of evangelization. How, then, should the gospel be carried "into all Judea and into Samaria," which had been designated as the next spheres of missionary enterprise?

The Lord's method of having his command obeyed by his sluggish people is seen in the events recorded in the eighth chapter of the Acts: "And there arose on that day a great persecution

**Lives of the Leaders of Our Church Universal*, p. 483.

against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles They therefore that were scattered abroad went about preaching the word" (Acts viii. 1, 4). Persecution drove these preachers of the word just where the Master had declared he wanted them to go.

The second instance to be cited is taken from the history of the church many centuries later, and is of personal interest to the writer, and perhaps to most of the readers, of this paper, because it shows how in the Providence of God we are American citizens with our heritage of Protestantism. Looking backward, it is easy to read God's purpose in the discovery of America in the nick of time. "By a prodigy of divine Providence, this secret of the ages had been kept from premature disclosure," until that same divine Providence had prepared the type of Christianity which was to be transplanted to the western world. We of the Reformed faith are here to-day because the hand of persecution drove Huguenot and Scotch-Irish, as it had driven the Puritan, from the old world to the shores of the new. The tempest that threatened to destroy scattered and spread the seed.

5. Persecution wrings cries of anguish from the hearts of God's suffering saints, and these cries "enter into the ears of the Lord of Sabaoth." The *De profundis* of the martyrs waxes louder and louder through the ages. It begins with the voice of Abel's blood crying unto God from the ground, but to that solitary tongue is added another and another, until in the ears of John the divine, quickened to catch, "as the sound of many waters," the multitudinous cry of the martyrs, it swells into "a great voice," "the souls of them that were slain for the word of God and for the testimony which they held," crying in unison, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

In answer to the cry of his martyred saints, God gives his word success; sometimes, as in the case of Saul of Tarsus, "putting into the ministry one who before was a blasphemer, and a persecutor, and injurious." To God's persecuted people there is no revenge so sweet as this. The blood of Stephen the martyr, sown in prayer, yielded as its harvest the fruitful life of Paul the Apostle. And so Augustin says, "If Stephen had not prayed, we should not

have had Paul."

The prayer of God's people for the persecuted Vaudois, voiced by Milton in the grandest sonnet ever penned, is finding its answer in the evangelistic work of the Waldensian Church, carried on successfully under the very shadow of the Vatican.

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
E'en them, who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones,
Forget not: in thy book record their groans,
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
An hundred-fold, who, having learnt thy way,
Early may fly the Babylonian woe!"

Space is left for the bare suggestion of two present-day applications of this subject.

1. The persecution which seems to have scattered the Christian forces in China, and to be retarding the progress of the gospel in the Celestial Empire, will yet yield the peaceable fruits of righteousness in great abundance. There to-day, as elsewhere in days gone by, the blood of the martyrs will be the seed of the church.

2. Persecution by fagot and sword, by guillotine and rack, has, within the bounds of Christendom, passed into innocuous desuetude. What is to take its place and perform its function in lengthening the cords and strengthening the stakes of the church?

What but the present assaults on the truth? The Holy Spirit prepared long ago the proper petition for God's people in a day like this: "It is time for thee, Lord, to work: for they have made void thy law" (Ps. cxix. 126).

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Is. lix. 19).

"THIS GENERATION."

II.

Matt. xxiv. 34; Mark xiii. 30; Luke xxi. 32.

REV. J. LOUIS M'CLUNG, CULPEPER, VA.

In a preceding paper the linguistic usage of "this generation" was developed and applied to the passage under consideration. Sound exegesis next requires that we should ascertain whether the meaning thus obtained is in harmony with the context. A careful study of the context seems to show that the interpretation arrived at is in harmony with that context. Indeed, it seems to be more so than the only other interpretation which is plausible from linguistic usage,—the temporal, which makes "this generation" mean the extant generation. It is apparently certain that the whole of the following context to ch. xxv. 30 is directly connected with our passage and its preceding context from vs. 29. The thesis of the context following our passage seems to be vs. 36, the point of which is that the *precise time* ("that day and hour") of the coming of the Lord is unknown. Cf. vss. 42, 44; xxv. 13. This thesis is *proved* in vss. 37-44, and the *duties resulting from it* are given in the remaining context to ch. xxv. 30.

The temporal interpretation of our passage may be said to be in harmony with the following context thus far, that "the affirmation of vs. 34 does not exclude the fact that no one knows the *day and hour*."* But it seems to be at variance with the spirit of that context, as shown by the above outline of it. For the temporal meaning makes it *certain* that the coming of the Lord will occur at *some* "day and hour" within a *specified time*. If it did not occur within that specified time, then the following context, as to its original intention, is useless for all time succeeding. Moreover, the church has preserved as useful and authoritative what had proved itself to be both useless and false even while some of the apostles were still living,—they who had heard this discourse in person, and were responsible for the fact that the church received it.

*Meyer on Matt. xxiv. 36, edition quoted previously.

On the other hand, the interpretation which we have placed upon this passage makes its succeeding context equally applicable, in its original intention, to any generation succeeding, as well as to the one then extant.

There is one great, and we may say, determining fact vitally connected with exegesis, which is often either overlooked or ignored. That fact is the *purpose* of a passage. This is pre-eminently a lack in much of the exegesis of the Synoptic gospels. Yet it is vital to a correct understanding of a passage. Jesus had always a sufficient reason for saying what he did say rather than something else, and for saying a thing in one part of a discourse rather than another. In order, therefore, to the complete establishment of our interpretation of the passage under consideration, it is necessary to show a sufficient purpose on the part of Jesus for uttering this verse with this meaning, and for placing it just where it is placed.

It will be necessary to give an outline of the preceding portion of this chapter, and a statement as to the general purpose of the whole discourse, and the special purpose of some of its parts. It would lead us astray from our subject if we should do more than to state assumed results.

The general purpose of the whole discourse (ch. xxiv.-xxv.) seems to be to convince the disciples that the organized Jewish nation would certainly cease to be the visible church. The discourse is substantially an expansion of xxiii. 38 and xxiv. 2. Now, to convince the disciples of this was very difficult, owing to their lifelong Jewish training. Hence the length and detail of the discourse. Vss. 4-28 seem to relate exclusively to the destruction of Jerusalem. The most plausible objection against this view is the fact that the phrase "the end" is used in vss. 6, 13, 14. This seems, however, to refer to the end of the *destruction* of vs. 2, as appears from its being contrasted with "beginning," in the phrase "beginning of travail." "Travail" refers to the destruction of vs. 2.

Jesus now goes on to say that, not only will Jerusalem be destroyed, thus making it impossible for the Jewish nation as such any longer to be the visible church, but the *final judgment* will also come upon the mass of the Jewish people of the contemporary generation, because of their non-repentance. Hence such cannot

any longer be the visible church (vss. 29, 30). The fact that the condemnation of the judgment was to come upon *Jews*,—which the life training of the disciples had led them not to expect,—seems to be what determined Jesus to speak here (vss. 29, 30) only of the *judgment*, and not of other accompaniments of the coming of the Lord.

In vss. 31-35, however, he gives *hope* to his *disciples* for themselves. Shall the condemnation of the judgment come upon *us*, along with the mass of contemporary Jews?—they might think. For they were Jews. No. For the angels shall “gather together” the “elect.” And Jesus means to imply that they are of the elect. Moreover, when they should see this judgment being executed (“all these things,” vs. 33), they were to conclude that their “redemption” (Luke xxi. 28) had come nigh (vss. 32, 33).

What, now, is the purpose of our passage, vs. 34,—This generation (“the children of the world”) shall not pass away until all these things be accomplished?

The determining purpose of Jesus in appointing his apostles was that they might “catch men” (Luke v. 10). Now just in proportion as they should be *energetic* and *successful* in “catching men,” just in that proportion would “this generation” *as such* “pass away;” and by bringing this to pass, they would hasten their own “redemption.”

Our passage seems to be, then, an encouragement to the disciples to be diligent in catching men, by its holding up to them the strongest possible motive,—that they could hasten the time of their own “redemption” by success in catching men. For by so doing, they would tend to cause “this generation” to “pass away” *as such*. They would cause men to cease any longer to belong to “this generation,” and to become subjects of “the kingdom of heaven.” And their “redemption” is to take place when this process is completed. For the “redemption” is to be contemporaneous with the judgment including the Jewish unrepentant (“all these things,” vs. 34), and the latter is to take place when the “passing away” of “this generation” shall have been completed. The meaning here attributed to the verb, “passing away,” is in harmony with its New Testament usage. (See any New Testament Lexicon under the word here translated, “pass-

ing away.")

If we have correctly understood the purpose of our passage, then it forms an appropriate and powerful conclusion to the paragraph of encouragement to the disciples (vss. 31-35). Moreover, the words of vs. 35, understood as a confirmation of the above alleged purpose of vs. 34, are at once seen to have a sufficient motive and an appropriate place.

That the purpose of vs. 34 has been correctly understood, seems to be somewhat confirmed by the fact that apparently the same purpose led to another great saying in this same discourse, namely, vs. 14. This verse, like vss. 34, 35, forms the conclusion of a paragraph setting forth things which were to happen to the disciples specifically (vss. 9-14). The paragraph sets forth *evils* which were to come upon the disciples. "And (along with these) this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and (only) then shall 'the end' come (R. V.)." "The whole world," seems to have been a current phrase for the Roman empire (cf. Luke ii. 1; Acts i. 8; Rom. i. 8; especially Col. i. 23). "The end," as heretofore shown, means the end of the tribulations of which the destruction of Jerusalem was to be the consummation.

Accordingly, the conclusion from vs. 14 that was apparently intended by Jesus is that, if the disciples desired to hasten "the end" of their own sufferings, they could do so by diligence in "preaching the gospel of the kingdom" in "the whole world."

Let us now sum up our results. We have seen that linguistic usage permits, if it does not compel, "this generation" to be taken as meaning, "the whole body of the children of the world," and by synecdoche any part of that "whole body," *e. g.*, the scribes and Pharisees. We have seen that our passage, with this meaning of "this generation," is in entire harmony with the context, while the temporal meaning fails in this respect. We have seen that the passage, with this meaning of "this generation," reveals a purpose showing the passage itself and its place in the discourse to be eminently appropriate, and that this purpose has a parallel in this same discourse. Apparently it is pertinent to inquire whether the meaning of "this generation" developed in these two papers is not the meaning that Jesus intended it to convey.

EXPOSITORY PREACHING.

PROFESSOR THOMAS F. DAY, D. D., SAN FRANCISCO SEMINARY.

I. Every legitimate type of sermon has its place and function in the Church of God. Each type has excellences peculiar to itself. Nothing that shall be said in this article is to be construed into an assault upon other methods of presenting divine truth. Our purpose is not to bring an indictment, but to make a plea.

Exposition has the first claim on every occupant of the pulpit, for several reasons. The Bible is more than an ordinary book; its teachings are above the level of men's every-day thinking; the paramount importance of its truths make their exposition a necessity; our Lord and his apostles expounded the Scriptures; the greatest of the Fathers were pre-eminently expositors. So faithfully did they pursue this method that Chrysostom could say: "If any one assiduously attends public worship, even without reading the Bible at home, but carefully hearkening here, he will find a single year sufficient to give him an intimate acquaintance with the Scriptures."* In the Reformation period the expository method was almost universal among Protestant preachers. Luther, Calvin and the Reformers of England and Scotland expounded the Scriptures in course. The Directory for Worship† contains these words: "It is proper also that large portions of Scripture be sometimes expounded, and particularly improved for the instruction of the people in the meaning and use of the sacred oracles."

Notwithstanding this weight of authority and example, expository preaching has suffered in many quarters a lamentable decline. The effect of this decline is seen not only in the direct loss of the benefits resulting from exposition, but also in a diminution of the power of the pulpit in general. There is a vital connection between sound exposition and good preaching of any sort. Exposition keeps the stream of Scriptural thought flowing deeply; it shows the power of the Bible to consist not in isolated texts but in the continuity and correlation of its mighty thoughts. A hundred separate links do not make a chain, nor do a hundred texts,

*Homily 28 on Job.

†Chap. vi. 2.

chosen here and there and separately considered without relation to one another, constitute the truth as God reveals it in the contextual warp and woof of Scripture.

The expository method is not easy. On the contrary it is more difficult than any other style of pulpit discourse. Doubtless one reason why it has fallen into contempt is because it so often degenerates into platitudinous comment. Making running comments on a chapter may be a lazy man's delight, but true exposition is of another sort. It consists in a vivid unfolding of revealed truth, not in its formal contents only, but in its spirit and life.

Such preaching as this demands qualities of a high order in the man who would undertake it. *First* of all, he must have heart for it; he must believe in its necessity and usefulness; he must enlist every talent and every acquisition in its service. *Secondly*, he must have a high ideal of what an expository sermon should be. He should welcome dissatisfaction with his best efforts. His failures should spur him to more painstaking labor. Having put his hand to the plow, he should never look back. *Thirdly*, he must devote himself to consecutive and daily practice in exegesis. He must have an unconquerable enthusiasm for original study, and familiarize himself with exegetical tools and methods. He must be willing to plod for days at a time through dry places in search of hid treasure. Too many ministers fail at this point. They neglect their Hebrew and Greek, discard lexicons and spurn grammars, and resort to Parker's *People's Bible* and Spurgeon's *Treasury of David* for help in sermonizing. These books may be read with profit, no doubt; but he derives most benefit from them who does not make them his base of supplies. The dullest preachers of our acquaintance are those whose shelves are loaded down with the multitudinous "helps for busy pastors." No wonder; for they live a parasitic life, feeding on that which costs them nothing. The dignity of hard and honest toil, the joy of discovering truth for themselves, the satisfaction of building on their own foundations,—of these things they have no knowledge.

Granted that critical exegesis is necessary, its processes should be kept out of sight. For convenience we may distinguish between exegesis and exposition. The former is the work of the

study, the latter, of the pulpit. The one has to do with processes, the other, with results. The exegete is satisfied when he has found the exact meaning of Scripture, but the expositor is not satisfied until he has made that meaning clear to others. Exposition therefore has practical ends in view. These ends are defeated when the preacher forgets that his business is not to parade his learning but to expound the truth of God. An expository sermon should give as few hints as possible of the exegetical labor that produced it. The finished statue speaks for itself; chips from the sculptor's studio need not be in evidence.

A *fourth* prerequisite to successful exposition is the power to *fuse the material*. This is a distinct process and involves the exercise of the best qualities of mind and heart. It takes the scattered elements furnished by exegesis, and brings them into a state of homogeneity. It passes the crude ore through the furnace of the mind and reduces it to a molten mass. While engaged in critical processes the mind inevitably deals with truth as something external. Now it is the preacher's duty to make the truth his own by reflecting on it intensely and lovingly. The influence is reciprocal; truth and mind act and react on each other. The truth attains fluidity and simplicity, and the mind, permeated by it, easily marshals its thoughts in orderly and compact array. Moreover there is added the personal element which is inseparable from the noblest types of public discourse. The man and his preaching are one. Truth attains complete mastery over the minds of men only when it has become incarnate.

Holding the truth thus in solution until the mind is saturated with it, is the result of profound meditation and fervent prayer. It is not criticism now, not investigation, but *communion*, the converse of the soul with truth and with the God of truth. Sermons quickly take shape in these moments of exaltation,—sermons that compel the preacher himself to bow before the divine majesty, and in that compulsion the listening people share; sermons that require no apology, for they command the respect of all men; sermons so redolent of the loveliness of the gospel, so inspiring to saintly minds, so convincing to hesitating and doubting souls, so winning and persuasive through the gentleness of their plea, or so terrible and overwhelming in their disclosures of God's wrath against sin, that they suggest the fervor of the

prophets and the triumphs of the day of Pentecost. The hearing of one such sermon marks an epoch in one's life. The days on which such sermons are preached are days of the right hand of the Most High.

II. What are some of the qualities that should characterize an expository sermon? *First*, it should be true to the meaning of Scripture. Prof. Austin Phelps rightly gives this the first place. It is a misnomer to call a sermon an exposition, if it fails to *expose* the true meaning of the text. It is not enough that it contain truth; it must contain the very truth, and that only, which is taught in that particular Scripture. Mistranslations should be corrected. The context should be studied with scrupulous care. Whatever light history, geography, archaeology and criticism can throw upon the passage should be welcomed and used. Due regard should be paid to the principle of progressive revelation. Allegorizing should be outlawed. Sound hermeneutical principles should be faithfully applied.

Second, it should possess unity. Here much depends on the passage chosen for purposes of exposition. It is possible to find many paragraphs that have unity of structure. Whole books of Scripture may be divided into larger or smaller groups of verses, each furnishing a distinct and separate theme. The divisions should coincide with the natural lines of cleavage. The chapter and verse divisions of the English Bible must be ignored, and the grouping of verses made independently. Unity in the subject-matter makes unity in the treatment comparatively easy.

Third, it should be clear. Archaic expressions, obsolete customs, historical allusions—in short, whatever is liable to be misunderstood, should be carefully explained. Often the key to the interpretation lies in the primary signification of a single word. The material should be arranged with due regard to order and proportion.

Fourth, it should be concise. Before the expositor ventures abroad, let him rigidly set the shorelines of his thought, and see that he makes the voyage in the time appointed. If he does not this, he is certain to be lost on the high seas. Nothing wearies a congregation more than the preaching that never sights land,—unless it be the kind that never gets away from land. To keep the interest alive, the expositor must exclude irrelevant matters

and confine himself to essentials. He may safely assume that the people have an elementary knowledge of the Bible; let a minimum of explanation therefore suffice. Rather let the time be devoted to the massing and manipulation of details; they are the life of an exposition. Let him organize these into companies and put them through on the run; they are his light infantry. He must reserve time and space for the heavy artillery, whose movements are necessarily slower. But all should move straight toward a definite goal, with no halts, no aimless manœuvering, and no retreats.

Fifth, it should be fresh. It may be concise, it may be clear, it may possess unity, and yet lack freshness. Why? Because the preacher has failed to discover the unique significance of that particular portion of Scripture. He has missed the little marks and signs that give it an individuality all its own. For Scripture does not repeat itself. Every text has its own distinctive nuance, every paragraph its peculiar atmosphere. The remarkable feature, in the so-called "parallel passages," is that they are *not* parallel in the strict sense. Their variations are often as pronounced as their resemblances. The expositor must have an eye for these, setting them in their proper light, and allowing them to color his whole treatment of the passage in which they are found.

Good expository preaching cannot fail to interest the people. Congregations know when they are well fed. They have a keen scent for beaten oil. Their response to honest labor is unstinted and hearty. The preacher's highest reward, next to the winning of souls, is the growth of his people in knowledge of the Word and in relish for its saving truths. First among pulpit methods of attaining these ends, is that of accurate, unified, clear, concise, and fresh exposition of the Sacred Oracles.

THE OLD TESTAMENT SAVIOUR.

PROF. W. D. KERSWILL, LINCOLN UNIVERSITY, PA.

What was the object upon which the Old Testament believer fixed his faith? Have we more than a vague conception of what his faith laid hold of? We believe that so far as the mercy of God, on the one hand, and the needy sinfulness of man, on the other, were concerned, the conditions of salvation were the same then as now. We further believe that some men out of the mass of sinful mankind then were saved. But how? Believers now look by faith to One whom they emphatically regard as their Saviour. Had the Old Testament believer a corresponding object upon which his faith laid hold?

It will not do to begin by pointing to the announcements of a vicarious Sufferer far down the ages, *e. g.*, by Isaiah. There was some way of salvation known to mankind from the beginning of the race. It is explicitly taught, that the work of salvation began with the first human family, Abel being numbered among the redeemed. Hence we must look for the Old Testament Saviour, not simply in the period of the great prophets, but at the beginning of the fallen race.

The earliest passage in the Scriptures which bears upon this question, and the passage which must be of the greatest importance in interpreting the meaning of other succeeding passages, is Gen. iii. 15, wherein God in speaking to the Tempter said of the seed of the woman, "It, or He (the Hebrew has the masculine), shall bruise thy head"—not a very detailed statement of anything, disappointing in its indefiniteness. And yet, two things must be kept in mind. First, that in his interview with our first parents, God doubtless gave much supplementary information which the necessarily brief statements of Scripture do not preserve; and secondly, that predictive prophecy was necessarily obscure, else it had had no justification for being at all; if it were to be made entirely plain there might rather have been brought to pass its fulfilment at once.

That the real Tempter (whose head the seed of the woman was to bruise) was not the literal serpent, but an evil spirit, is placed beyond doubt by the importance attached to him and by the uni-

form teaching of other Scriptures regarding that old serpent, the Devil. On the other hand, it is equally clear from this passage that a literal serpent was the visible agent used to suggest disobedience. Had no such visible agent of the Evil One been used our first parents might have confused this unseen actor with God himself. This much is plain that man had fallen into sin, had yielded to temptation, temptation which had been presented by a Tempter under the pretext of being interested in man's larger liberty. But the Tempter, on the one hand, was not thus allowed to gain a friendship, he rather aroused an antagonism; on the other hand, man was not immediately to reverse his folly and defeat. The final outcome, however, is summed up in this brief statement, that the "seed of the woman" would finally bruise decisively, *i. e.*, the head of the Tempter.

Any right exegesis of this passage must not lose sight of the historical circumstances. The meaning of this promise must be taken in the light of the catastrophe which called it forth. The exceptional event which had made this promise either useful or necessary was that *man had sinned*, had sinned being tempted, had fallen before the Tempter. The only explanation of this promise, then, which is to the point, is one which makes it deal with *sin*, and sin involving man who had fallen into sin, and Satan (the Adversary) who had tempted him. It was in some way a promise of the reversal of the new condition, a promise of a restoration from this sinful state into which man had fallen. A vague but certain promise is made that it is by the "seed of the woman" that the Tempter is to be overcome, his head is to be bruised. But whom did our first parents and their immediate descendants understand to be meant by the "seed of the woman?" What could this reasonably have meant to them? Later Messianic passages, if they refer to this same Person, are helpful and definitive for *us*; the adaptation of historical events to the Messianic plan throws light upon Messianic teaching *now*. Many later so-called Messianic passages not really announcements of new information regarding the coming One were witnesses of an already existing hope of a Deliverer, apparently the One first mentioned in this "seed of the woman." But apart from these *later* teachings, whether to the point or not, who was understood by the "seed of the woman" in this passage before us, and at that time by our first

parents? It was some one to be born of woman, and in that sense like themselves, human. But this "some one" could not have been even to them, *merely human*, they could not rest there. If man in the undiminished power of sinlessness had not been able to withstand the Tempter, much less could now fallen man not only defeat, but inflict, ruin upon the same. Yet the promise meant something to them. Was it their descendants collectively who were to crush the Tempter? Doubtless, to them as to the later saints and prophets, it was not all clear; there was something in it, which they "desired to look into." Perhaps their own belief regarding the personnel of this "seed of the woman" who was to deliver them from sin is best expressed in a succeeding passage in connection with the birth of their son (Gen. iv. 1): "I have gotten a man Jehovah." The Hebrew word **אִישׁ** may either be translated "with," in which case we read "I have gotten a man *with* Jehovah" (R. V. inserts "*the help of*;" A. V. departs still further from the Hebrew and translates "from"); or it may be taken as the untranslatable sign of the direct definite object, in which case we would read, "I have gotten a man Jehovah." It is used in this latter sense fifteen times in this same chapter; in many of which cases, also, it precedes a proper name, as here. In the face of all this, nothing except the boldness and abruptness of the idea to moderns could have led to these departures from the literal translation. And yet, after all, is the idea thus expressed too bold? A promise had been made to them that the seed of the woman should bruise the head of the Tempter; they had already had time to bemoan their disobedience, to realize the tenaciousness with which sin clung to them; yet they longed to be back again, we may believe, free from "the dominion of evil;" they had had time to meditate what type or status of being this promised deliverer, this "seed of the woman," would be. They had realized now, if not before, that he would necessarily be greater than themselves; for they could not thus bruise the Tempter. God had already appeared to them, presumably as he did later to the Old Testament saints, as to Abraham, in *human form*. Hence, when the child was born to our first parents he would, in the light of that very indefinite but unspeakably important promise of a Deliverer, seem to them to fulfill these conditions—*the seed of the woman, yet more than man*. And with their limited vocabulary,

he was in some sense both man and God, "a man Jehovah." With less of verbiage than the Nicene Fathers, in her mistaken identification, Eve expressed in her hope and faith a profound truth regarding the Saviour to come, "a man Jehovah," the God-man. This unstudied utterance of Eve, like many a clumsy statement, told her real belief regarding the personnel of this promised Deliverer. It may be that a similar belief is voiced by the pious Lamech (Gen. v. 28), when he called the name of his son "Noah" (rest), expressing his hope that now, at length, the promised "seed" had come to give man rest from the curse of sin.

Here, then, was the information upon which the Old Testament believer rested his hope. Later prophecies defined the status and work of the Deliverer more exactly, but it cannot be (it certainly is not, according to the Scriptures) that man had to wait for thousands of years before salvation was possible. Abel and his successors in faith did not wait. All that was *essential* to salvation must have been expressed in this early teaching. And why not? The increasing definiteness of the Old Testament prophecies of a Saviour to come was not *essential* to the salvation of the individual sinner, but rather preparatory for his coming and identification when the time should be fulfilled. Nor are even the greater light and details of the New Testament *essential* to salvation in this sense. Many humble-minded believers are saved with little understanding of these details, and even the most enlightened are still much in ignorance regarding the fulness of his person. There has been a sliding scale regarding knowledge of details especially of his personnel, but knowledge of these have not been essentials of personal salvation. The essentials have been from the beginning and are contained in the first promise. God's mercy had thrown open the way, and although man was unable himself, here was the promise of a Deliverer, a Deliverer which they, even then, considered more than human, a Deliverer from sin. This promise was as certain of fulfilment as the character of God was unchangeable. What mattered it that men did not then understand all its details, the believer to-day does not solve it all.

A question may be raised as to how far the *individual* character of the Deliverer was preserved in later promises, *e. g.*, in the promise as renewed in several forms to Abraham; for the word זרע (seed), notwithstanding Paul's pointed and valid distinction be-

tween the singular and the plural, is frequently used as a collective. We must, however, take into account the fact that our first parents, as we have seen, understood the Deliverer as individual, that this individualistic idea had probably prevailed and been handed down among the faithful, so that Abraham also inherited that view. On the occasion of Abraham's being called out and set apart to found a believing nation there was, of course, naturally, an emphasis placed upon the *intermediate part* which his descendants, as a nation, should perform in the bringing in of the Deliverer, without at all rejecting the idea that the Deliverer would in the end be, not the nation, but an individual. Just as the term "Servant of Jehovah" is used by Isaiah sometimes to denote the Chosen People and sometimes to denote the individual Messiah: so here with the "seed of Abraham," though it is very evident that the descendants of Abraham as a nation had a place in the deliverance only upon the ground and presumption of that other Deliverer who could save from the power of the Tempter. That the blessing which was thus anew promised to the world through the line of Abraham was in the first place spiritual rather than material is evident. That was the characteristic in which he was distinctive from other men of his time. It is not to the point to say that the Scribes and Pharisees of our Lord's day understood it differently. Our Lord's rebuke implied that the other view, the view of a spiritual deliverance from sin, was the correct teaching of the Old Testament. Here then was a sufficient *ground* for man's salvation *from the beginning*, essentially as it is for those who will be saved to-day. A study of later Messianic passages in the Old Testament only confirms this, both by implying that some such ground of faith had already been made known, and also by consistently defining more exactly the character and work of the promised Deliverer as both human and Divine. Omitting doubtful passages and those which voice the Messianic hope only in a general way, there are many passages which, if they mean anything at all, give promise anew of this Deliverer from sin, with more specific information regarding himself and his work. Ps. ii. 7 ff. speaks of him as the Son of Jehovah, "Thou art my Son," while verse 2 speaks of him as the Partner of Jehovah, "Jehovah and his Messiah," in either case as Divine. He is here represented as in strife with wicked men,

with those in whom the Tempter rules—it is the old enmity of Gen. iii. 15; and here again it is promised that he will be victorious, but with this added detail that he will rule over those whom he delivers, he will become their King and they will “kiss the Son” with loyal homage.

Ps. cx. 1, “Jehovah saith to my Lord, sit thou on my right hand until I make thine enemies (same word in Hebrew as the word used for enmity which God placed between the seed of the woman and the Tempter, Gen. iii. 15) thy footstool.” Jehovah here not only sanctions his work of conquest, but in the reference in verse 6, “He shall wound the *head* over many countries” (or over a wide region), there may be a direct allusion to the promised “bruising of the head of the Serpent.” In this passage his work is further defined as intercessory, mediatorial, priestly: “Thou art a Priest forever, after the order of Melchizedek (verse 4), though as yet, of course, the fact that he would be his own offering is not disclosed.

In Isa. ix. 6, we have One promised as a “child to be born,” whose name is to be called “Wonderful,” “Counsellor,” “Mighty God,” “Everlasting Father,” “Prince of Peace.” Under this description, in which the human and the Divine are boldly present, it is promised that he will *bring light* to men—evidently spiritual light. “They that dwell in the land of the shadow of death, upon them light shall shine,” verse 2.

Isa. liii. emphasizes his lowly humanity and the cost to himself with which he will accomplish his work of deliverance for man—“a root out of a dry ground . . . despised . . . He hath borne our griefs . . . with his stripes we are healed.”

Zechariah, representing him under various names, combines in him the double work of deliverance as King-Priest, “a Priest upon his throne” (Zech. vi. 13); *i. e.*, as King victorious over man’s Enemy and Tempter, as Priest interceding for man’s sin.

The Old Testament thus bears witness that from the very beginning of man’s existence as a sinner there was a constant and consistently renewed and defined promise of a Deliverer from sin, a Divine-human Deliverer. It will be observed by every one that in the various forms of statement in which this essential promise is renewed the emphasis is somewhat variant, being placed in different announcements upon different features of the

plan. The later promises and prophecies, as a whole, do not so much add to the sufficiency of the original promise as a *ground of salvation*, as they prepare for the Advent of this Deliverer upon the earth. In the earlier days, when little had as yet been revealed regarding the *person* of the Deliverer, there was less in him for the believer's faith to grasp than in later times, especially when, in New Testament times, his life and death stood out so clear to the eye of faith. So that the ancient believer laid hold, not so much (at least consciously) upon the redemptive *work* which was to be the ground of his salvation, nor perhaps even upon the *promise* objectively considered, but upon the *Promiser* himself.

Did the promised Deliverer then occupy exactly the same place in the Old Testament plan of salvation which the Lord Jesus Christ occupies in the New? As to the *ultimate ground* of salvation—Yes! But as to the conscious *object* of his faith—No! The use of the name "Jehovah" will explain.

JOHN'S GOSPEL, ITS OWN WITNESS.

REV. DUNLOP MOORE, PITTSBURG, PA.

Many and grave have been the assaults made on the genuineness and historical truth of the Gospel according to John in the past century; and in the first year of the new one on which we have entered we have had significant evidence that continued and more wide-spread opposition to the claim of this book of the New Testament on our faith may be fully expected. I do not fear the issue of the contest. It can be safely affirmed that the external evidence for the authorship of this Gospel by John, one of the Twelve Apostles of Christ, has been considerably reinforced during the nineteenth century. The discovery of lost writings in the course of it has strongly confirmed the immemorial belief of the Church in this portion of Holy Scripture. What has been the uniform result of the shedding of fresh light on this question in the past may be confidently anticipated in the future. But I set my chief hope of its triumphant vindication on a more earnest and thorough study of the Fourth Gospel as it now lies be-

fore us. To me it has long been its own best witness. Were its outward attestation far weaker than it is,* I could still confidently look upon it as faithful and worthy of all acceptance. I see in it *internal* marks of truth which, to my mind, are simply irresistible. In every chapter I find such evidence. But in the paper which I now write I can only refer to a few specimens of it, and that briefly. It is difficult to make choice of the more striking examples. Two or three which now specially attract my attention I will venture to adduce.

I begin with the narrative of our Lord's meeting with the woman of Samaria, which we have in the fourth chapter of John's Gospel. Renan has said of it: "Most of the circumstances of the narrative bear a strikingly impressive stamp of truth." Renan lacked the capacity of perceiving "the heavenliness of the matter" of Christ's wonderful words to the woman, and I will not here speak of this feature. But let us look at the historical setting of Christ's teaching on this occasion. Think of the character of the person whom he conversed with. He knew her past and present manner of life (verse 18). I presume that the attempt to reclaim one who had strayed so far from the path of virtue had never before been made by a teacher of religion or morality. I have just at this point interrupted my writing to refresh my memory with the rereading of the eleventh chapter of the third book of Xenophon's *Memorabilia* of Socrates. It gives an account of a visit paid by Socrates, accompanied by some of his disciples, to Theodota, a famous courtesan of Athens. This visit was made purely to gratify curiosity. The dialogue between Socrates and Theodota, written to glorify him by an admiring disciple, is not much longer than Christ's conversation with the Samaritan woman. But a comparison of the two records reveals the infinite distance which separated the most illustrious Athenian philosopher from him whom we call Master. Xenophon describes Socrates as indulging in playful banter with the accomplished and beautiful woman, and leaving her well pleased with herself and the life she

*Let it not be supposed that I regard the outward attestation of this Gospel as weak or inadequate. I could subscribe to the statement made by Ebrard some sixty years ago: "We may boldly declare that (excepting a few of Paul's Epistles) no book of all antiquity, either in Christian or heathen literature, can show such numerous and sure proofs of its authenticity as the Gospel of John."

was leading. I would recommend, for the sake of impression, the reading together of both narratives. I cannot here stop to point out the difference between them. But I would now fix attention on verse 37 of the chapter in the Gospel: "Upon this came his disciples; and they marvelled that he was speaking with a woman: yet no man said, What seekest thou? or why speakest thou with her?" (R. V.) I would challenge any unbeliever to try to imagine the evangelist *inventing* a story such as this is. Had the occurrence related not been matter of fact, John would not, could not, have thought of representing his Master in such a situation. They who can conceive that there is here anything of the nature of fiction must have strangely constituted minds, and must be utterly ignorant of Oriental manners and ideas. It is not after this fashion that fictitious stories are fabricated.

Nearly thirty-three years ago I visited at Cardross, not far from Glasgow, the late Professor A. B. Bruce, who was then pastor of the Free Church at that place. We discussed freely theological questions as we had been wont to do when friends at college. Somehow we were led to speak of the Gospel of John and its authenticity. I have a distinct recollection of calling his attention to the verse of John's Gospel now under consideration. I told him how it impressed me, fresh from a long residence in Asia, and remarked that no Christian missionary in the East could think of sitting at a well and talking with a solitary woman, and especially with such a woman as this Samaritan was. He felt keenly the force of the observation, and agreed with me then that John's Gospel commends itself to careful readers by its conspicuous and scrupulous regard for pure unvarnished facts.

Before leaving this verse I would notice that the evangelist, after mentioning the amazement of the disciples at what they witnessed their Master doing, adds the words: "Yet no man said, What seekest thou? or, Why speakest thou with her?" Can any one resist the feeling that no one but an eye-witness of the scene depicted would have used this language? Had one of the disciples been seen engaged as the Lord was, it would have evoked animadversion from his fellows.

We pass on to the twelfth chapter of John's Gospel. From v. 20 to v. 22 there is an incident recorded introductory to some remarkable sayings of the Lord Jesus. On these three verses

Renan has thus remarked: "Here are verses which have an unquestionable historical stamp." I will not quote them; but I would ask my readers to open their Bibles and peruse them attentively. The whole scene which they narrate is so laid before us, is set forth with such simplicity and particularity and naturalness, that every one ought to see that we have here a relation of genuine authentic occurrences. But I would now dwell on one of the remarkable sayings which our Lord on this occasion was led to utter. It is the saying contained in verse 32: "I, if I be lifted up from the earth, will draw all men unto myself." Who ever spoke of wielding such universal sway over the hearts of men as Jesus here declares that he will do? He sees himself about to be cut off from the land of the living, to die in the most degrading manner, to be nailed to the infamous cross. Just then there bursts upon him the vision of future glory such as no one before him had ever dared to entertain. He foretells with absolute confidence that his spiritual conquest of the world would follow his endurance of the most disgraceful doom.

If I were talking over this saying of Christ with an unbeliever, I would point to the visible, outstanding, undeniable evidence that Jesus has actually triumphed by his death as he promised to do. I would bid him consider how far Christ has actually made good this wonderful word, so unlikely to be accomplished, in the millions of all lands that have been drawn unto him, and in the indisputable fact that since his death the invisible Jesus has exerted the most potent and commanding influence in the world, that as a mighty power among men there is no name in history to be compared with his; and then I would press the unbeliever with the question if in this manifest correspondence of event with prediction he could avoid owning the fulfilment of a genuine prophecy, which displays supernatural knowledge on the part of Christ, or else a controlling power over men's actions which would argue his moral government of the world.

Should the unbeliever refuse to acknowledge that we have here an authentic saying of Christ, I would point to its partially veiled meaning as a sure sign of its genuineness. What is the fact? Hasty and irreverent commentators have been bold to assert that the evangelist has misunderstood the meaning of the words which he reports. He tells us in the next verse that Jesus by them sig-

nified by what manner of death he should die. But our commentators say that Jesus in speaking of being lifted up referred not to his death, but to his exaltation. But if we compare the other passages in this Gospel in which Christ foretells his being lifted up, we can see that the Evangelist made no mistake in interpreting Christ's language (comp. John iii. 14; viii. 28. In these places it is evident that the reference is not to Christ's exaltation, but to his crucifixion). I would add that if the supposed mistake had been really committed by the author of the Fourth Gospel, it would not affect the force of the argument drawn from the fulfilment of Christ's marvelous prophetic utterance. And it may be justly contended that if the Evangelist had not been practising the most scrupulous accuracy in communicating a genuine, *bona fide* utterance of Christ, he would not have suffered any obscurity to attach to the saying which he reports, or leave any color of plausibility for the imputation that he had mistaken his Master's meaning. One who would put into Christ's mouth a forged prediction would not be likely to introduce into it the somewhat ambiguous expression "lifted up from the earth."

I will give only one more illustration of the argument I have been attempting to unfold. I draw it from John xix. 25-27: "But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home." I am aware that Baur, who is followed by Renan and others, sees in the incident thus related a fiction invented by pseudo-John in accordance with his assumed tendency to exalt John above Peter. I will not stop to refute this unworthy and unfounded suspicion, which only discredits the critics who have given expression to it. Dr. James McCosh, while reviewing Renan's *Life of Jesus*, in an article entitled "The Life of Our Lord a Reality, and Not a Romance," has admirably remarked of this very incident: "I know that our critic has cast doubts on it, but very fruitlessly. A great living historian has argued that certain letters must be genuine, for, on the supposition that they are fictitious, they must have been written by a Shakespeare. The argument is not altogether

conclusive; for they might have been written by one with a genius like that of our great poet. Now we here argue in the same way, but our argument is conclusive: for none but the highest poet could have conceived such an incident; and the Evangelists, however highly elevated spiritually, had not the skill of our unmatched dramatist." The incident, in itself, is truly, as Dr. McCosh says, of such a character, that, if purely a product of imagination, it would reveal extraordinary inventive genius on the part of its author. But, beside the incident, we may consider the style of the language ascribed in it to Jesus. As he hung in agony on the cross he said to his mother: "Woman, behold thy son!" To the disciple, who was with her, he said: "Behold, thy mother!" This is the way in which Jesus makes provision for the future support of the helpless mother who is standing beside his cross. What writer of fiction could think of making a dying man despatch so weighty a matter so summarily and so effectively? Lo! Thy son! Lo! Thy mother! So few words and so sufficient! Who can match them in brevity and adaptation to their purpose? There is, too, a lordly dignity in this language. It has the accent of authority. It is not a request. It is a call to recognize the establishment of a new and tender relation which it constitutes between the two persons addressed. I try to imagine how the word spoken to her fell on the ears of Mary. Assuredly it must have brought consolation to her desolate heart. We know how John responded to the call, Lo, thy mother! *From that hour he took her to his own home.*"

The more I study this scene the more I admire it. Its exquisite beauty and pathos and supreme dramatic propriety have been unnoticed by commentators. It cannot be a work of art. It was not written to awaken admiration. The singular merit of terseness and force in the language attributed to Jesus was evidently unstudied, and cannot be imputed to a striving after effect. The conclusion is reasonable that we have here the faithful record of a true incident in the death of him who, while he walked our earth, had this testimony borne of him, "Never man so spake."

JAPANESE COMMENTS ON SCRIPTURE PASSAGES.

REV. R. E. M'ALPINE, NAGOYA, JAPAN.

[We feel quite sure that a considerable number of our readers will be interested in and enjoy these jottings of Japanese practical interpretation, kindly furnished us by Mr. McAlpine.—EDS.]

Rom. xiii. 12-14: "The armor of light." "There was once a famous knight named Koe, who possessed a wonderful helmet. For this piece of armor seemed always to bring victory to its wearer. Another knight once asked permission to borrow the helmet, but Koe greeted him with the indignant exclamation, 'You coward!' 'What do you mean?' angrily demanded the other. 'Borrow,' said Koe, 'implies an intention to return the helmet. That requires that you come out of battle alive; but no true knight ever expects anything but death when going into battle.' So the knightly wearers of the armor of Christ should be equally bold."

"Again, in former days, the armor of a knight was his *reifuku* (ceremonial dress), which admitted him to any gathering. So Christ is our *reifuku* as well as our armor for battle."

[In Japan this *reifuku* is a serious matter, being always minutely prescribed for any special occasion, and no one is admitted who does not wear exactly the regulation dress. More than once in the recent past when "swallow tails" were prescribed, some easy-going foreigner, thinking a "Prince Albert" would do as well, has gone to the function in that dress, only to meet with a polite but decided "no admittance." The Wedding Garment parable needs no explanation on that point in this land.]

John xv. 3: "In the process of bleaching linen which you daily see, you notice that the bleaching is accomplished by sprinkling pure water on the linen many times. So the heart is made clean by the continual hearing of the pure, unmixed truth. If you put any coloring matter into the water to make the linen pretty, then it fails to bleach; so when error is mixed with the truth to make 'taking' sermons, there is a failure to purify the heart of the hearers."

John xiii. 8: "Thou shalt never wash my feet.' If Jesus had

been one of our feudal lords, he would certainly have given Peter great praise for his fervent and humble devotion to his Lord. But instead he gently rebuked him, thereby showing himself superior to earth."

John xix. 28: "'I thirst.' By these words and the acceptance of the draught from his enemies, Jesus proves that he had no hatred in his heart. Had he been like our knights, the principle of *yasegaman* (endurance to the bone) would have shut his lips like a vise, and filled him with a grim determination to bear any agony rather than be under obligation to his foes."

John xviii. 10: "Peter struck to split that servant's head; but being only a clumsy fisherman instead of a *samurai* (knight) skilled with his sword, he slashed wildly and only succeeded in chopping off an ear."

Current Biblical Thought.

Fasting in the Old Testament.

There were no periodical fast-days prescribed in the Law. One of the ways in which the people were to exhibit their humility and repentance on the great Day of Atonement was by "afflicting their souls" on that day (Lev. xvi. 29). And this expression, we know from the parallelism of such passages as Is. lviii. 3, was the equivalent of the word for fasting.

But in Zech., chapters vii. and viii., we learn of four days which at that period were annually observed as fast-days. In those interesting chapters we are told of a deputation of Israelites who came to the prophet Zechariah with this query: "Should I" (speaking for the individual Israelite) "weep in the fifth month, separating myself, as I have done these so many years?" (vii. 3). The reply of the prophet is not at once a categorical affirmative or negative. It is an appeal to first principles, concerning the purpose of fasting in general, and, going even deeper, concerning the relation of such religious observances to the great moral demands of God upon His people. "When ye fasted and mourned in the fifth and in the seventh month, did ye at all fast unto me, even to me? And when ye eat and when ye drink, do not ye eat for yourselves, and drink for yourselves?" (vii. 5, 6). It is perfectly indifferent to me whether ye do or leave undone these unprescribed ceremonial acts; they terminate upon yourselves, not me. But what I demand is that ye should hear and obey the ever-binding requirements of morality, which have been laid down for the nation by the

great prophets of former days before the exile (*cf.* ver. 7). From a reiteration of these ethical demands, the prophet passes to the gracious promises of God to his people, who were at this very time engaged in the rebuilding of the temple (*cf.* Zech. vii. 1, with Hag. i. 15 and Ezra vi. 15). In view of these promises, the people ought to turn their previous fasts into days of rejoicing. "The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall be to the house of Judah joy and gladness, and cheerful feasts" (Zech. viii. 19).

Significance of The Fasts in Zechariah.

Now, it is to be noted that neither the prophet nor his interlocutors state definitely the meaning of these various fast-days. From the whole passage in Zechariah we gain no clue to the reason for celebrating fasts in those particular months. A Dutch scholar, Prof. HOUTSMA, has taken advantage of this omission, and from it, by a combination with other facts in Biblical history, has drawn an argument in favor of the prevalence of Tammuz-worship in Israel up to that time. The name of this god will not be strange to the student of Ezekiel; for in chapter viii., that prophet beholds in his vision a company of women "weeping for Tammuz" near the north gate of the temple of Jerusalem.

The worship of the god Tammuz was spread throughout western Asia, and was essentially a piece of Nature-worship. If, as seems probable, we are justified in identifying it with the Adonis-cult of Syria, it was a

ceremonial in which women were especially prominent, and was connected, both logically in the minds of the worshippers and chronologically in the seasons of the year, with the course of the sun, as it passes successively through summer solstice, autumnal equinox, winter solstice and vernal equinox, alternately bringing and withdrawing the life-giving warmth and light that nourish nature and sustain the seasons. The fourth month, Tammuz, corresponding to June and July, was, of course, the chief time for worshipping the god, but the winter solstice and the equinoxes had also their significance in the cult, and were appropriately observed.

Now, the argument of HOUTSMA is substantially this. The earliest notice we have of the historical occasions which these four fast-days of the Jews commemorated, is of late date. In the case of two of them, it is the Jerusalem Gemara: in the case of the other two, it is the Mishnah. We have abundant illustration from history of the errors into which men have fallen, in ascribing to a certain historical occasion, a usage or celebration which in fact arose from quite a different cause. In the silence of the Biblical sources themselves on this subject, may we not believe that the later Jews were wrong in their assertion that these four fast-days were in memory of four historical events connected with the overthrow of the earlier Jewish monarchy? They are, in truth, nothing else than remnants of the ancient worship of Tammuz, which we know, for example, from Ezekiel, was at home in preëxilic Judaism.

**Traditional
Origin of the
Four Fast.**

The four fasts must now be more closely examined. According to traditional explanation they were as follows:

(1.) In the 10th month (Tebeth), on the 19th day, the siege of Jerusalem began (II. Kings xxv. 1).

(2.) In the 4th month (Tammuz), on the 9th day, Jerusalem fell (II. Kings xxv. 3, cf. Jer. lii. 6).

(3.) In the 5th month (Ab), on the 7th day, the temple was burnt (II. Kings xxv. 8).

(4.) In the 7th month (Tishri), on which day we are not told, Gedaliah, the governor of Judah under the king of Babylon, was murdered (II. Kings, xxv. 25).

In actual use, we are told, the 17th and not the 9th day of Tammuz was celebrated, so, also, the 9th and not the 7th day of Ab, and specifically the 3d day of Tishri.

**Their Origin
According to
Houtsma.**

HOUTSMA says that these dates really represent *three regular periods* of mourning for the dead, that is, for the dead Tammuz. These periods were respectively a month, a week, and three days. The *month* extended from the 9th of Tammuz to the 9th of Ab. The *week* extended from the 3d of Tishri (see above), to the 10th of the same month (the Day of Atonement, a fast-day). The *three days* were the 8th, 9th and 10th of Tebeth. (According to a Jewish table of fasts, dating from the 7th or 8th century A. D., the Jews celebrated the 8th of Tebeth as the day on which the Law was translated into Greek, the 9th of Tebeth as the day on which Ezra died.) Beginning the year, as Josephus tells us they did, with the new moon nearest to the vernal equinox, these periods would fall not far from the summer solstice, the autumnal equinox, and the winter solstice, respectively. Out of these original seasons of fasting for Tammuz, the ingenuity of a later age framed a whole calendar of fast-days, which were then connected

with some historical event in the career of ancient Israel.

This seems to be the position of Prof. HOUTSMA, as well as it can be gathered from the paper of Prof. VALETON, which appears in the *Theologisch Tijdschrift* for November, 1901, entitled "Something About the Fast-days of Israel." The original monograph of Prof. HOUTSMA was published in the reports of the Netherlands Academy of Sciences, and was not accessible to the writer. VALETON has written his article in criticism of the position therein taken. His arguments deserve to be heard.

Zech. vii. and viii. does not Support Tammuz-Theory,

In the first place, HOUTSMA is accused of inconsistency in discounting the testimony of the Gemara and the Mishnah as to the origin of the fast-days, but accepting the testimony of the much younger table of fasts to the existence of the three-day fast in Tebeth. But this is only by the way. The greatest difficulty lies in the very passage which is supposed to lend the theory the negative support of an argument from silence. We find, on the contrary, on a careful examination of Zech. vii. and viii., that only the traditional explanation of the origin of these fasts can meet the requirements of the text. And this on two grounds, the first exegetical, the second chronological.

The exegetical argument against the position of HOUTSMA does not consist merely in showing that there is no true "argument from silence" to be drawn from the passage. To make such an argument significant, one would have to prove that there was occasion, nay even necessity, that the prophet should here remind his hearers what was the origin of these fasts. The fact is, there was no such

occasion at all.

But more than this, the prophet's answer was one that fits the question of his interlocutors *only* on the supposition that they believed that they were celebrating these fasts in commemoration of some signal instance of Jehovah's wrath. If they had meant by their query, Shall we give up these old fasts in honor of Tammuz, or continue still to celebrate them side by side with the worship of Jehovah?—then who would doubt for an instant that the prophet's answer would have been, "No, by no means Tammuz, but exclusively Jehovah?" The very fact that Zechariah's reply is something utterly different shows us that such could not have been their meaning. That reply shows that the contrast between past and present is not one between Tammuz and Jehovah, but one between a time of Jehovah's wrath against Israel, when fasting was appropriate, and the present time of the returning favor of Jehovah, when the fasts may well be turned into feasts.

Even if these fast-days *had* been celebrated in honor of Tammuz, it is absurd to suppose that the people would come to a man like Zechariah with such a question on their lips. Grant as low a state of religion in Palestine at this period and earlier, as you please, among the ordinary population of the land, and still the plane of this interview must be a plane representing not the popular religious condition, but the religious views of "those strict prophetic zealots," of whom Zechariah was the foremost.

Chronological Objection to Tammuz-Theory.

The chronological objection to HOUTSMA's theory is this. In the question of the deputation (vii. 3), the fast of the *fifth* month alone is

mentioned. In the reply of the prophets, he adds to this one the fast of the *seventh* month also (ver. 5). And it is not until Zechariah returns to the subject of the fasts in viii. 19, that all the four are mentioned. But notice that in the first verse of this section of the book of Zechariah (vii. 1), the date of the interview is given as the fourth day of Chislew, the *ninth* month. If, then, these men came to inquire about the further observance of fasts for Tammuz, why did they not ask rather about the fast in the *tenth* month, Tebeth, which was *the next one to occur*? Why was the fast of the fifth month, specifically, singled out for the question? The Tammuz-theory can answer nothing to this question.

But the traditional view makes it perfectly plain. The people were well along in the work of rebuilding the temple, the sign of Jehovah's returning mercy and presence, and their first thought was, Shall we keep any longer that one of our fasts that commemorates the *burning of the temple*?

Importance of Murder of Gedaliah.

With this fast, the prophet, at the beginning of his answer (vii. 5) includes also that of the seventh month. Now, VALETON thinks, and that justly, that HOUTSMA has underestimated the importance in the history of Israel of the murder of Gedaliah. It may

even be granted for the sake of argument that Gedaliah was himself a man of no great significance. That does not obviate the fact that with his murder, and not, as often supposed, with the carrying away of Zedekiah and the fall of Jerusalem, ended the last vestige of organized national life in Palestine for the Hebrew nation. Gedaliah was the governor appointed to rule over the land in the name and authority of Nebuchadnezzar. The uprising against him was a fresh act of rebellion against Babylonian authority, and the results of that act seem to have been feared the more by the remnant of the nation who gathered together under Johanan ben Kareah, because Ishmael, the murderer, was "of the seed royal" (Jer. xli. 1).

What wonder, then, that now that a "relatively vigorous social life" had again sprung up in Palestine, the observance of a fast-day in memory of the deed which had ended the old social order, was a thing as out of date as the mourning for a burnt temple? Then, finally, when the fundamental principles of Jehovah's demands on his people have been laid down by the prophet, he sums up all the four fast-days, including now the two of less significance than the others (those that commemorated the beginning and the end of the siege of the city), and says of them all, that they might well be taken for feast-days. JAMES OSCAR BOYD.

The State.

COLUMBIA, S. C.

DAILY—Twelve Months, \$8.00. SPECIAL RATES TO ALL MINISTERS OF THE GOSPEL—
Twelve Months, \$5.00; Three Months, \$1.50.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

Things to Remember:

CUT THIS OUT AND PASTE
IN A PROMINENT PLACE.

The State Company,

COLUMBIA, S. C.,

Besides publishing the Brightest and Newest Morning Paper in South Carolina, and the best Semi-Weekly Paper for country people, and publishers also of The Southern Christian Advocate, which represents seventy thousand Methodists of the State, is also equipped for

NEW TYPE, NEW PRESSES, BEST INKS,
FINEST PAPER, EXPERIENCED
WORKMEN,

Which makes us

Prepared to Print

Books, Catalogues, Folders, Pamphlets,
Briefs, Notes, Drafts, Business Cards, News-
papers, Envelopes, Note Heads, Bill Heads,
Letter Heads, Visiting Cards, Report Blanks,
Coin Envelopes, Posters, Checks, Tracts,
Minutes, Statements, ON SHORT NOTICE.

WILL BE PLEASED TO QUOTE YOU PRICES.

FIRST CLASS

JOB PRINTING.

The State Company,

The State Building.

COLUMBIA, S. C.

SOME INTERESTING FIGURES.

Capital Stock of the Four Great Banks of the World,
December 31, 1899.

Bank of England,	-	-	\$86,047,935
Bank of France,	-	-	36,050,000
Imperial Bank of Germany,			28,560,000
Bank of Russia,	-	-	25,714,920
Total,	-	-	\$176,372,855

Funds held by the Mutual Life Insurance Company for the Payment of its Policies, December 31, 1899, \$301,844,537

Or \$125,471,682 more than the combined capital of these famous banks.

The new form of policy of THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, Richard A. McCurdy, President, provides:

1st—The SECURITY of \$301,844,537 of assets.

2nd—PROFITABLE INVESTMENT.

3rd—LIBERAL LOANS TO THE INSURED.

Extended term insurance in case of lapse.

Automatic paid-up insurance without exchange of policy.

Local surrender values.

One Month's grace in payment of premiums.

For further information apply to

F. H. HYATT, General Agent
For the Carolinas,
COLUMBIA, S. C.

For Special Offer see
2nd page of Cover.

Columbia Theological Seminary,

COLUMBIA, SOUTH CAROLINA.

SESSION BEGINS SEPTEMBER 18.

FACULTY.

The REV. WILLIAM M. MCPHEETERS, D. D.,
Professor of Old Testament Literature and Exegesis.

The REV. WILLIAM T. HALL, D. D.,
Professor of Didactic and Polemic Theology.

The REV. RICHARD C. REED, D. D.,
Professor of Ecclesiastical History and Church Polity.

The REV. JOHN W. DAVIS, D. D.,
Professor of New Testament Literature and Exegesis.

The REV. SAMUEL C. BYRD, A. M.,
Adjunct Professor of Pastoral Theology, Sacred Rhetoric and English Bible.

For Catalogue and other information, apply to

DR. MCPHEETERS,

Chairman of the Faculty.

Valuable Books.

TWO NOTABLE BIOGRAPHIES.

MOSES DRURY HOGE, Life and Letters. By his nephew, Dr. Peyton Harrison Hoge.
8vo. pp. 518. \$3.00, cloth.

MY LIFE AND TIMES, 1810-1899. By John B. Adger, D. D. 8vo. pp. 681.

JOHN CALVIN AND THE GENEVAN REFORMATION. A sketch, by Thos. Cary Johnson,
Professor of Ecclesiastical History and Polity in Union Theological Seminary,
Richmond, Va. 12mo. 94. pp. Paper, 25 cents; cloth, 50 cents.

CHRISTIAN SCIENCE, OR THE FALSE CHRIST OF 1866. An examination of the origin,
animus, claims, philosophical absurdities, medical fallacies and doctrinal contents
of the new gospel of Mental Healing. 12mo. Cloth. 320 pp. By Rev. Wm. P.
McCorkle. Price, \$1.25, postpaid.

WM. STIRLING LACY, D. D., Memorials, Addresses, Sermons, etc. 12mo. Cloth.
199 pp. \$1.25, postpaid.

JUST ISSUED.

PHILOSOPHICAL WORKS OF REV. J. L. GIRARDEAU, D. D., LL. D. \$2.00.

PECK'S ECCLESIOLOGY. Second edition. Rev. T. E. Peck, D. D. \$1.25.

We furnish any book that may be named, at lowest rates.

PRESBYTERIAN COMMITTEE OF PUBLICATION, Richmond, Va.

THE R. L. BRYAN C O M P A N Y

Books, Stationery
Fine Printing
≡≡≡ Binding ≡≡≡
Blank Book Making

MASONIC TEMPLE BUILDING
COLUMBIA, SOUTH CAROLINA

T. S. BRYAN, Pres. & Treas.

R. B. BRYAN, V. Pres.

G. A. SELBY, Gen. Manager

J. T. MCCAW, Secretary

C. B. SIMMONS, REAL ESTATE,
COLUMBIA, S. C.

Presbyterian College for Women,

COLUMBIA, S. C.

Session begins September 25, 1901.

A Select High Grade College for Young Ladies, offering three Courses (Classical, Literary and Scientific), leading to the degree of A. B., Special Schools granting Certificates, Conservatory Advantages in Music, and Fully Equipped Departments in Art, Elocution and Physical Culture, and Commercial Studies.

SPECIAL FEATURES.

A PRESBYTERIAN SCHOOL, with required courses in the English Bible and elective courses in Presbyterian Doctrine and History.

A HOME SCHOOL, limited in number, with special care over the social life of the pupil.

A HIGH GRADE SCHOOL, offering young ladies courses equivalent to those given in male colleges.

A COMPLETE SCHOOL, providing not only for the mental and moral training, but also for the bodily welfare of the pupils, by placing them under the constant care of a Lady Physician resident in the College.

A WELL EQUIPPED SCHOOL, pure and delightful water from a carefully constructed cistern, beautiful grounds, neatly furnished rooms, Gurney heaters, hot and cold water, bath rooms and closets on every floor, gas or electric lights, elegant parlors, studios, laboratories music rooms, fine auditorium, etc.

FOR CATALOGUE AND TERMS, ADDRESS

ROBT. P. PELL, *President.*

JOSEPHUS AND LUKE AS HISTORIANS, by Professor J. S. Riggs, D. D.
THE POSITION OF THE EARLY CHRISTIANS UNDER ROMAN LAW,
by Rev. John M. Mecklin, Ph. D.

VOLUME V. New Series.

APRIL, 1902.

NUMBER 4.

The Bible Student

 Prove all things; hold fast that which is good.

Editors:

WILLIAM M. MCPHEETERS, D. D.

BENJAMIN B. WARFIELD, D. D., LL. D.

SAMUEL M. SMITH, D. D.

JOHN D. DAVIS, PH. D., D. D.

Contents:

I. EDITORIAL NOTES: A Significant Deliverance from the Liberal Theology. First Danger. Second Danger. Third Danger. Another Deliverance from the Same School. The Parting of the Ways. Specific Illustration. Inspiration. The Divinity of Christ. The Resurrection of Christ. Historicity. Timely Caution. Future Effects. A Serious Aspect of the Case. (S. M. S.) ** Tribes Individualized in the O. T. The Principle not Ignorable in Gen. v. and xi. (J. D. D.).....	183
II. THE SIGNIFICANCE OF THE CONVERSION OF THE SAMARITANS. <i>John H. Kerr</i>	193
III. JOSEPHUS AND LUKE AS HISTORIANS. <i>J. S. Riggs</i>	196
IV. THE THREE ACCOUNTS OF PAUL'S CONVERSION. <i>A. T. Graham</i>	202
V. THE LOVE OF GOD FOR THE WORLD AS EXHIBITED BY THE SEPARATE PERSONS OF THE TRINITY. <i>David R. Breed</i>	211
VI. THE POSITION OF THE EARLY CHRISTIANS UNDER ROMAN LAW. <i>John M. Mecklin</i>	222
VII. JOB'S PHILOSOPHY OF AFFLICTION. <i>William Brenton Greene, Jr.</i>	227
VIII. CURRENT BIBLICAL THOUGHT: Professor Ramsay's Corroborations. The Cities of the Pauline Churches. Professor Ramsay's Limitations. Professor Terry on the Virgin Birth. Professor Terry's Limitations. Professor McComb on the Harnackian "Resurrection." Harnack as an Exegete. (B. B. W.) Problems of the Exile. A New "Servant of the LORD." King Jehoiachin as the Servant. Does He Fit Isaiah liii.? A New Study of the Restoration. (JAMES OSCAR BOYD).....	236

The R. L. Bryan Company Press, Columbia, S. C.

ON SALE BY—FLEMING H. REVELL CO., New York, Chicago and Toronto.

JOHN WANAMAKER, New York and Philadelphia.

PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia.

PRESBYTERIAN COMMITTEE OF PUBLICATION, 1001 Main St., Richmond, Va.

[Entered at Post Office at Columbia, S. C., as second class matter.]

\$2.00 A YEAR.

20 CENTS A COPY.

"IT STIRS THE BLOOD."

WALLANNAH

A COLONIAL ROMANCE

... BY ...

WILL LOFTIN HARGRAVE

A VIVID AND THRILLING PICTURE OF LIFE
IN THE CAROLINA COLONIES.

THE NEW YORK WORLD says: "It has the powerful fascination of the unusual," and the people are taking hold of it. It certainly has the one secret of success for a novel—the power to interest. It takes hold, and holds on to the end of the last chapter.

Beautifully illustrated. Beautifully bound.
Large 12mo. Price \$1.50 postpaid. At all book stores or from the publishers.

B. F. Johnson Publishing Company,
Richmond, Virginia.

Only a Few More Left

AN EXTRAORDINARY OFFER
AND A GOLDEN OPPORTUNITY

Geikie's 13 Bible Helps

FOR \$11 in monthly payments
of \$1 per month

DR. CUNNINGHAM GEIKIE'S BIBLE HELPS are too extensively known to require lengthy description. They are printed and bound in the very best style and usually sold for \$20 per set. A special half price offer is now made to readers of THE BIBLE STUDENT, whereby these books can be had for \$1 down and \$1 per month for ten months, together with an elegant leather bound Teacher's Bible Free.

DR. GEIKIE'S BIBLE HELPS consist of 13 separate volumes, presenting a vivid panorama of the ages in which Sacred History was made. They are full of inspiration and educational food—a complete library of Sacred Scriptures in themselves.

Illustrated Pamphlet with full page pictures mailed free if you mention THE BIBLE STUDENT.

The Dr. Cunningham Geikie Club

119-121 West 23rd St., New York.

What All the World Thinks on all live questions of the day, Political, Scientific, Religious, Literary, Sociological, can be found week by week in the most accessible form in

The Literary Digest



Issued weekly. 32 pages. Illustrated

It is ALL PERIODICALS IN ONE, and gives you in two hours each week the gist of every side of every question in controversy, with absolute impartiality. It tells just what busy men and women want to know, and stops there. You can't trip a LITERARY DIGEST reader on facts.

Circulation Doubled Every Year
Reason Why: It is of "immense assistance" (Senator Frye), and "no similar publication could take its place" (Senator Faulkner). It is "always read with great avidity" (Donald G. Mitchell), since it is "the most valuable periodical of its kind" (President Faunce). It is "the best periodical of its class" (Joseph Cook), "invaluable" (ex-Governor Altgeld), and "an absolute necessity" (Rev. Dr. E. P. Powell); hence "a time-saver, a money-saver, and a worry-saver" (Edwin Markham).

Better than Ever During 1902

10 Cents per Copy. \$3.00 per Year
Send for descriptive Circular

FUNK & WAGNALLS COMPANY, New York

NEW EDITION

Webster's International Dictionary

25,000 NEW WORDS, ETC.

Prepared under the direct supervision of W. T. HARRIS, Ph.D., LL.D., United States Commissioner of Education, assisted by a large corps of competent specialists and editors.

New Plates Throughout. Rich Bindings.
2364 Pages. 5000 Illustrations.

The International was first issued in 1890, succeeding the "Unabridged." The New Edition of the International was issued in October, 1900. Get the latest and the best.

Also Webster's Collegiate
Dictionary.

Specimen pages, etc., of both books sent on application.

G. & C. Merriam Co., Springfield, Mass.



The Bible Student.

CONTINUING

The Bible Student and Religious Outlook.

Vol. V., New Series.

APRIL, 1902.

Number 4.

A Significant Deliverance From the Liberal Theology.

An able and influential journal of very decided liberal proclivities has published recently a very significant editorial entitled, "The Dangers of Liberal Theology."* The source gives great emphasis to the dangers advertised, certainly such a catalogue should command the respect of all. There is in this presentation no bias of conservatism calling for discount, we can take the dangers at their full face value.

Let the reader bear steadily in mind that in the following paragraphs he is listening to the voice of advanced liberalism.

First Danger. 1. Its first conclusion reduces the authority of inspiration. The Bible contains errors. It must be tested by standards which we set up. It is a record of the progress of the generations seeking after God, now succeeding, now failing, but moving onward presumably under divine impulse, but so confusing the divine with the human that it is our task to disentangle them. Whatever may be said for the truth of this view of the

Bible, it indubitably puts God further off. We no longer seem to hear his very voice. We hear Moses, perhaps, or David, or Isaiah, or John, or Paul, but we are not quite sure that we hear God. What is said may appeal to us as noble and true, but it lacks something of that external authority which comes down directly from the throne of God and compels instant and unquestioning obedience.

2. Again the liberal **Second Danger.** theology converts into myth, legend, poetry, or romance much that we had formerly believed to be the veracious accounts of miracles performed among men by the visible, audible interposition of God. We no longer believe if we accept the higher criticism, that the world was made in six days, or that Adam was made out of dust by a word, or Eve out of a rib, or that a miraculous flood covered all the earth, or that the miracles of Moses, Elijah, Jonah and Daniel are true history. If we are well inoculated with the higher criticism, we begin to question whether the miracles of our Lord differed from the cures which the imagination accomplishes to-day. Even the physical resurrection of Christ is discredited,

*The Independent (N. Y.), January 23, 1902, p. 230.

although witnessed to, we are told, by five hundred men, and fully credited by Paul and the Apostles and martyrs of the first century.

Now, it is in miracles that, to the common apprehension, God comes closest to the human race. If we lose miracles we somewhat lose touch and sight of God. There is very great danger that those who accept the conclusions of the higher criticism will not only put a lowered value on the Bible, but will find their faith in God reduced, and will lose much of that influence on their lives which comes from a belief in an active and present God, who revealed himself in miracle and theophany to patriarchs and apostles, and whose supreme revelation was in Jesus Christ.

3. An even greater danger which attends the acceptance of a liberal theology is that of the loss of the obligation to a religious life, by which we now mean a life of unselfish devotion and consecration, such as is commanded in the Word of God. If the Bible is not the direct and authoritative revelation of God through unerring inspiration, but is to be considered largely from its literary and historical side, as the record of the progress of a people upward out of paganism into lofty monotheism; and if we must for ourselves screen out the imperfections and ourselves judge that which is good, then we may feel at liberty to set up our own rules and standards of culture and self-development in the place of the law of supreme and self-forgetting love of God and man which the Christian religion makes the law of our lives. The loss of the Bible's authority as the command of God is likely to weaken the sense of obligation to begin and continue a life of such consecration as will please God.

Another Deliverance From the Same School.

Within the past two weeks another notable article has appeared in another journal,* if anything more advanced and more influential than that which published the editorial just cited. It claims to give the Outcome of the Higher Criticism and of course speaks from the point of view of an advocate. Here again we need no deduction on the score of conservative prejudice. Liberal theology is on the witness-stand speaking in its own behalf; listen to its own account of its achievements:

The Bible is found to be a product of that great process of evolution which has been found to be working throughout the universe. This brings great relief to our minds on one side. It clears up a vast number of difficulties, and takes the strain off our faith under which, with the more intellectual, it had often bent nearly or quite to the breaking point.

But while on the purely intellectual side the advantage is so great, the question for the individual mind often is whether for the whole spiritual man the loss is not greater than the gain. By taking from the Bible its absolute authority we not only modify our belief in the historical character of certain occurrences, but we overthrow the foundation for every one of our religious beliefs. We may talk as we like about caring little or nothing for doctrines; but when the whole framework of our religious life is shaken, if not overthrown, the matter is certainly a serious one.

What then is involved in the overthrow of these foundations? Does it mean that these beliefs are absolutely without foundation, or rather that some other foundation must be found for them? The former is the answer we are sometimes tempted to give,

* *The Outlook* (N. Y.), March 15, 1902, p. 667.

but the latter is evidently the correct one.

Theology ceases to be an *a priori* science, the outcome of a deduction from an authoritative code, and becomes an inductive science, such as physics, chemistry, biology. The teachings of the Bible are not on that account held to be untrue; on the contrary, they have a strong presumption in their favor, and should be held as a working hypothesis, to be used until modified or overthrown by further investigation.

Investigation modifies and improves the nature of the conception we have formed of God, of the Trinity, of the Holy Spirit, of the Divinity of Christ, of the Atonement, of Sin. It is when we come to the "doctrines of grace"—repentance, conversion, regeneration, and, above all, justification by faith—that we most expect our natural method to fail us. Here, if nowhere else, it would seem that we are dependent on the authority of the Bible alone for our beliefs. But even here recent investigations establish in a remarkable manner the essential truth of these doctrines.

The doctrine of the church is changed and broadened. It makes no claim to exclusive sanctity. Its attitude modifies somewhat the feeling towards missions. There is no longer the feeling of frantic haste to save a few souls out of countless millions from going down to endless torment; nor is there any burning desire to let every heathen know of the name of Jesus in order to hasten the time of his second coming, without reference to the welfare of the heathen.

It is when we come to the question of the future life that the negative results of the Higher Criticism make themselves most deeply felt. Here we are of necessity beyond the realm of experience, and where once we

seemed to have definite and reliable information we find ourselves now left very much in the dark. It is not that the belief in such a life is destroyed; but the glories and wonders of it, which once meant so much for us, are not replaced by others such as we would dearly love to be able to lay hold of. There remains that "reasonable religious and holy hope," but it is all too vague to satisfy us. Science may yet tell us more, and we look to it eagerly for what it has to offer; but its results, and even its promises, are of but small extent as yet.

This may seem a fearful loss, but if it be the truth, there is nothing for us to do but to face it, let come what may.

The Parting of The Ways.

Evidently liberal Theology is at last finding itself. For some years it was so exceedingly vague and indefinite as to be absolutely undefinable. We were assured again and again with clamorous insistency that it was a vast improvement, that everything would be gained and nothing lost, that our conceptions would be rendered vastly more spiritual and faith be immeasurably strengthened, that the authority of God's Word would be rescued and rendered impregnable. The advocates of the new school indignantly denied that they disbelieved inspiration or that their theories were undermining the authority of the Scriptures, or that they were eliminating the supernatural, or indeed doing any of the bad things that the prejudiced and narrow critics of the conservative school laid to their charge.

Readers of the foregoing paragraphs can readily see the contention of conservatives amply and clearly vindicated. Out of its own mouth the liberal theology can be judged.

It speaks at last with no uncertain sound.

This is an immense advantage. This new school must stand or fall on its merits. It cannot henceforth maintain itself on the credentials and traditions of the old orthodoxy.

The fight is now at length "in the open" and the liberal theology will have to wear its own uniform and war under its own banner. Or, to change the figure, it can no longer conduct its business in the name and on the good will and through the accredited trade-marks of the conservative school.

Specific Illustration.

By way of illustrating the changed conditions referred to in the preceding paragraph we shall cite several specific instances which indicate much more unequivocally than the general discussions heretofore cited just what position the liberal theology holds with reference to fundamental doctrines.

Inspiration.

In answer to a question concerning certain commands of God in Old Testament history the liberal theology says:

"The phrase 'the Lord said' denotes only that the Hebrews *thought* he said so. God spoke to men then in the same way as now, *i. e.*, through the dictates of reason and conscience.

"The phrase 'the Lord said' really implies no more than that the people who used it attributed what they regarded as their wisest and best impulses directly to God."

"In the real as distinct from a fictitious pseudo-theological sense of terms divine inspiration and miracles belong to present time as much as to any past time. There are Christian hymns whose inspiration is not inferior to that of the Hebrew Psalms."

With such statements before him, the reader can estimate the exact value of the word "inspiration" as used by the liberal writers. There need be no longer any confusion of

thought caused by the use of a common term. We are thus prepared for our next citation, which certainly ought to be conclusive.

A reader of the two papers already referred to put to the editor of each in turn the following decisive question:

"Do you hold that we are under obligation to believe whatever the Bible, fairly interpreted, teaches; and to do whatever the Bible, fairly interpreted, enjoins?"

The qualifying phrase "fairly interpreted" should be carefully weighed in estimating the scope of this question; it allows the widest possible latitude of interpretation to him who undertakes to answer it, leaves him absolutely free, limited only by what *he* conceives to be the honest, clear meaning and intent of the Bible.

One editor writes in answer to the questions:

"The first is whether 'we are under obligation to *believe* whatever the Bible, fairly interpreted, teaches?' To this we give the 'clear-cut' answer, No. * * * * *

"The other question is whether 'we are under obligation to *do* whatever the Bible, fairly interpreted, enjoins?' Again we answer, No."

The writer in answering gives under each question illustrations of things taught or enjoined by the Bible, fairly interpreted, which we are not under obligation to believe or do. But such are not relevant to our purpose here.

The other editor is not quite so "clear-cut" in his answer to the questions, but is in substantial accord with his brother. He answers thus: [We quote in full.]

"There is a prior question which Professor LADD has taken for the title of one of his books, 'What is the Bible?'"

"The authoritative teaching of the Bible is summed up and delivered to us in the teaching of Jesus. This we are bound to believe and obey. Jesus himself did not feel bound to believe

and do "whatever the Bible teaches." It taught the Jews, "Thou shalt swear by His name." Jesus taught, "Swear not at all." St. Paul teaches that man was made before woman. We know that it was not so. There is a large number of legal and ritual precepts in the Bible whose authority has passed away with the ancient order of things to which they belonged. "Fairly interpreted," therefore, "the Bible" in the sense of a permanent divine authority, includes not everything found in the Bible, but only those principles of the spiritual life which Jesus has certified to us as belonging to the immutable order of the moral universe."

This reply might have been condensed without serious loss. Reference to legal and ritual precepts declared abolished by the Bible itself is not strictly relevant, nor is the reference to Christ's teaching as to oaths pertinent. The gist of the answer seems to be that we are bound to believe only what Christ taught, and possibly only so much of his teaching as belongs to "the immutable order of the universe." Even this statement may receive some qualification from what remains yet to be quoted from this same writer as to the Divinity of Christ. For the present it is enough to say that he evidently agrees with his brother editor that we are not bound to believe whatever the Bible teaches, or to do whatever the Bible enjoins, even when there is no misunderstanding or misinterpretation of its meaning.

It is therefore perfectly clear that according to its leading lights the liberal theology does not regard the Scriptures as the authoritative rule of faith and practice.

The Divinity Of Christ.

An editorial in the second of the two journals we have been quoting from, in discussing the Divinity of Christ uses the following language:*

"We do not affirm that there is not in the relationship between Jesus Christ and the Father something which is not and cannot be in the relationship between the disciples of Christ and the Father: on that subject we neither affirm nor deny. But we do not think it safe to affirm that there is anything in that relationship impossible for the disciple to desire, to aspire after, and even devoutly and humbly to expect. To say that Jesus Christ was simply a devout man is one matter; to say that the devout man can become what Jesus Christ was is quite another matter. We do not even affirm this last, but we do affirm that no one knows enough of either Jesus Christ or the Infinite Father or the relationship between the two to deny it."

If a devout man can become what Jesus Christ was, then it surely looks as though there were no essential difference between Christ's divinity and devout humanity—divinity in this conception seems to be a degree of devoutness. But our editor goes on to say:

"Combining the New Testament's characterizations of Jesus Christ, what we would get would be a statement something like this: The Infinite and Eternal was so in Jesus of Nazareth that Jesus of Nazareth was, in all that he said and did and thought and felt, an image of the Eternal, the supremest manifestation of God, possible in a human life, so that looking upon him we see the Eternal in miniature, as in looking through a telescope we see the moon so reduced in size that its image can be imprinted upon the retina of the eye. In common parlance it is legitimate to say "This is the moon;" in exact definition that phrase is not legitimate; what we see is an image of the moon. In common parlance it is legitimate to say, In Jesus Christ I see my God; but if we are to use exact definition, what we see is a manifestation or image of God, God revealed to human experience because God revealed in and through a human life."

Such presentation would inevitably suggest doubts of the editor's belief in any real divinity of Christ, and

* *The Outlook*, June 29, 1901, p. 480.

lead to questions in the interest of clearness and certainty. We find him asserting that those have read his writings without due care who find in them any denial of the divinity of Christ. Giving therefore full credit for this explicit disavowal we adduce one further citation:

"We hold that the difference between Jesus and any other member of the human race was one, not of kind, but of degree. Deity and humanity are essentially of one nature, not two, differing only as the infinite and the finite differ. The New Testament teaches simply that "God was in Christ"—more fully we believe, than in any other, and as fully as human limitations made possible." [*The Outlook*, October 13, 1900, p. 424.]

Without entering into the writer's peculiar and somewhat remarkable opinion as to the difference, "the *only* difference," between Deity and humanity—an infinite finite being is inconceivable to us; such a difference must be more than one of degree—we call particular attention to his last sentence. To our understanding his explanation is about equivalent to saying that Jesus Christ was as much God as any mere man could be; and if that is not entirely satisfactory, then there is no essential difference between God and man anyhow, God being only an infinite man!

If such views do not deny the divinity of Christ, they at least reduce it to such extremely low terms that denial or non-denial becomes utterly immaterial. Certainly "divinity" of that kind is not worth contending about. It is very much on a par with the liberal theology's view of Inspiration held and defended a few years ago. We have just seen the outcome of that; to all appearance the Divinity of Christ is on the same road and it is only a matter of time for it to reach the same destination. The end is in sight for all who have eyes to see.

The Resurrection Of Christ.

In this connection it is interesting to note the "modified" view of Christ's resurrection. A correspondent finds some difficulty in reconciling a denial of Christ's divinity with a belief in his resurrection. *The Outlook* is a born answerer of questions. The present difficulty seems to be met by disowning a denial of the former and denying a belief in the latter; at least such is the general impression the answer makes. With his reference to the Divinity of Christ we are not concerned here; touching the resurrection he speaks as follows:

"The resurrection of Christ is conceived by most Christians to mean a bodily reappearance after death, as the Gospel narratives imply. Some, however, affirm that these narratives are not strictly historical, and that Christ's resurrection, though a real reappearance, was only in visions. When we speak of the resurrection as historically verified, we mean only this: that history establishes the fact of a real and unmistakable reappearance of *some* sort. Of *what* sort mere history does not and cannot decide." [*The Outlook*, March 10, 1900, p. 602.]

This same authority believes in probation after death; disbelieves the endless punishment of the wicked, inclining to the opinion of a total extinction of being for the obdurately wicked after death; and believes that immortality is conditional, conferred by right relationship to God. All his views of the future life are confessedly uncertain; as must be those of any one who does not feel bound to believe what the Bible teaches; necessarily so, for in this matter *there is absolutely nothing else that even claims to give us information.*

Historicity.

In a review of a volume of Critical and Historical Essays by the members of the Semitic and

Biblical Faculty of Yale University, contained in *The Outlook* for 11th January, 1902, the following occurs:

"The conclusions reached here in Old Testament criticism are less conservative than in the New. While the love of Isaac and Rebecca will live in literature, it lives nowhere else, for their union was in fact simply the coalescence of two tribes bearing these names. "The patriarchs of Genesis cannot, in general, be regarded as real persons." This is the view of fact that modern scholars are compelled to take."

This leads a correspondent to ask:

(1.) Kindly give the names of those patriarchs who are "not regarded as real persons" and the reasons (2) why scholars (evangelical?) are compelled to abandon their former belief."

To which *The Outlook* answers:

"1. In general, though not unanimously, all before Moses."

"2. In general, the study of early Oriental history in the light of recently discovered inscriptions. This evidence is of such a kind that it requires a detailed account impossible to give here." (Then follows reference to authorities.)

This will prove startling information to most believers in the Word of God who have not kept pace with the progress of liberal theology. They have learned long since from such articles as *The Outcome of the Higher Criticism* that "Poor old Adam disappears, of course;" but it will be a shock to have to give up Abraham, Isaac and Jacob also. They will very likely be asking how long it will be before "poor old Moses" will join the procession of vanishing ghosts!

According to such views Abraham and Jacob may be classed "in general" with Romulus and Remus. Let the reader pause to weigh the effect of this upon the New Testament. He will find that this is far from being a matter of Old Testament criticism alone. For a season apolo-

gists for liberal theology were given to emphasize the difference between the Old and the New Testaments and to call attention to the fact that we would still have the New Testament intact whatever might be the issue of the criticism upon the Old. True, the conservative school from the very beginning labored to show the vanity of such a hope, but they were esteemed alarmists.

At this stage we are prepared to see that the historicity of the two Testaments must stand or fall together; that of the Old is thoroughly interwoven with that of the New. If Abraham, Isaac and Jacob were mere myths, a perfect havoc is wrought in the warp and woof of the New Testament. This, too, is not true of the writings of the Apostles alone; such views are inevitably bound sooner or later to discredit the teachings of our Lord himself with all thoughtful people. This result may be delayed for some time but it is finally as inevitable as fate.

The way for this is already prepared by such views of his "divinity" as are already gaining currency; these two streams of influence will unite and when they do, unless there is a decided reaction, the very last vestige of authority will be swept away from that which the world has considered the Word of God and has revered as such.

Timely
Caution.

To return to the opening paragraphs of our discussion, we think that what we have cited, somewhat in tedious detail perhaps, abundantly vindicates the caution contained in *The Independent's* editorial. Surely the Dangers of the Liberal Theology are sufficient to attract the attention of all seriously disposed thinkers. It is significant that a paper of such influence and standing, entertaining the views it

does, should sound a note of warning. Readers of *THE BIBLE STUDENT* will not need to be told how earnestly we would emphasize the warning, such emphasis is the very *raison d'être* of our journal. Do not these views establish the need of such a periodical as the *STUDENT*?

The article entitled *The Outcome of the Higher Criticism* contains paragraphs well worth pondering also. There is, it seems to us, in it a note of sadness that not even all its buoyant optimism can entirely conceal or counteract. In spite of the writer's heroic hopefulness the iron has entered his soul. We sympathize deeply with his pain, for we ourselves have suffered it long, but we infinitely prefer this note to the tone of flippant indifference that sometimes appears. It may be an encouraging symptom and may hasten that reaction that we devoutly desire.

As one reads the liberal theology's characterization of the Bible one wonders why such a school should deem it much worth its while to preach from such a book. To us it seems that with this estimate of the Scriptures it would be just as well, possibly even better, to take one's texts from some more modern work, some more developed "product of the great process of Evolution," some book more in touch with the times, having less of legend and myth in it, fewer "absurdities and contradictions."

If we are not under obligation to believe whatever the Bible, fairly interpreted, teaches and to do whatever the Bible, fairly interpreted, enjoins, then why continue it in a false position of fictitious authority?

It is too early to measure the full effect of such views upon the religious character of those entertaining them. Readers will re-

vert here to the third danger referred to in the editorial cited in our opening paragraph.

The present generation has grown up under the influence of conservative views of the Bible's inspiration and authority. Their religious character has been fixed by such views and while they may now repudiate these views, and do repudiate them, they nevertheless are reaping the advantage of having been reared and trained under their influence. No one can calculate how much of the spiritual power of their lives is due to the impress of such early training; a vessel may move long after the motive power is still, and much of the momentum in these lives may be that of a past influence which may counteract many of the tendencies of these new views and mitigate very much the natural results. One cannot help wondering what will be the character of that spiritual life which is both begotten and nourished by the teaching of this liberal school that has never known anything of the reverence for the Scriptures so characteristic of the old theology, that has never at any time felt the force that comes from the appeal of unquestioning obedience to divine authority, that has not had at any time that feeling of direct acquaintance with God's "closest coming" to the human race which the new theology admits was the experience of the old.

In the present writer's thinking over the matter this has presented itself as the most serious phase of the whole question. It is sad to contemplate the possible level that may be reached by those whose very starting-point is as low as the grade now reached by the liberal theology. Certainly such pabulum as is now being served can never nourish any very strenuous faith. It looks alarmingly as if the next generation would be doomed under such leadership to a

kind of pale, weak, unspiritual Deism without fervor and without force, a sort of ghost of Christianity robbed of all peace and devoid of all power.

**A Serious
Aspect of the
Case.**

As we close this discussion we feel moved to remind our readers that such views as we have been passing under review are very widely disseminated. They are circulated among our families and the households of our church, they are read by the sons and daughters of our homes. They are presented in very attractive form, in very popular dress, contained in periodicals that have in them much to commend them to our people. Many are taking such papers without being at all aware of the irreparable damage done at our firesides by the insidious evil associated in the same covers with so much that is interesting and instructive. They would be at once startled and horrified to understand the real nature and bearing of these articles which possibly they do not themselves read, but which may be doing deadly work upon their children. We fear such papers are inflicting a fearful amount of irretrievable injury. If such be the case, it is a heavy price to pay for the good that such papers contain.

S. M. S.

* *
*

**Tribes
Individualized
in the O. T.**

In the latter part of Genesis, from the close of the eleventh chapter to the end of the book, "we perceive, *first*, that many of the personal names are names of tribes as well; *second*, that the characters described in the individuals are the characters developed in history by the corresponding tribes; and *third*, that the transactions between individuals, who bear tribal

names, may often be most naturally explained as transactions between tribes." This biblical fact is stated for convenience sake in the words of Professor GEORGE ADAM SMITH. The meaning is that tribes are sometimes individualized; and frequently an apparent biography is in reality a tribal history. The discernment of this feature of the Hebrew narrative is not the peculiar merit of any particular school of biblical criticism. It has been recognized by scholars so diverse in their general critical positions as EWALD, BUNSEN, KEIL, DILLMANN, FAUSSET, DRIVER; a list sufficiently large to cover the biblical researches of the last one hundred years.

How much has tribal history been individualized in the book of Genesis? The question is a nice one, requiring discrimination for its solution. Professor GEORGE ADAM SMITH makes two general remarks, in which we concur. "*First*, it is impossible to attach any tribal quality to some of the names, like Abraham; and *second*, a great religious advance such as Abraham is said to have made has always an individual character and experience as its starting-point." We would add, as an expression of our own personal conviction, that in the book of Genesis the individualizing principle finds its chief employment in genealogies. By the prophets it is somewhat largely used for rhetorical purposes.

**The Principle
Not Ignorable in
Gen. v. and xi.**

The individualization of tribes appears in the genealogical registers for the ages before Abraham. For example, it is recorded that one of the sons of Ham was Mizraim, *i. e.*, Upper and Lower Egypt (Gen. x. 6); that "Canaan begat Sidon his first-born, and Heth, and the Jebusite, and the Amorite, and the Girgashite," and six other tribes of the region (x. 15-18); and

that Joktan begat among others the well-known Hazarmaveth, *i e.*, Hadramaut in Arabia, and Sheba and Ophir and Havilah (x. 26-29). The method is employed almost exclusively throughout the section assigned by the divisive criticism to P in Gen. x., namely in verses 1-7, 20, 22-23, 31-32. Why then should not "many of the names" in another celebrated passage assigned by the divisive critics to P, namely in Gen. v. 1-28, 30-32; xi. 10-26, the register which traces the pedigree of Abraham from Adam, be names of families or tribes? If they are, there is reason to question the assertion of Professor SMITH, which he avowedly makes in order to discredit the historical character of the Hebrew narrative, that "the book of Genesis, by a careful chronology, carries the human family back by named generations to the creation of the first man, in 4219 B. C." Elsewhere, as he has correctly stated, "many of the personal names are names of tribes as well." And Arpachshad, who has a place in the genealogy in Gen. xi. 26, is a tribe in another genealogy of P, namely in x. 32. The tribe, together with its ancestor and other prominent members, forms one conception. The deed of a member is the act of the tribe, its glory or its shame, its influence upon the world, its accountability in the eyes of its contemporaries, an action to be defended by its sword or punished by its courts of justice. The tribe and individual actors of the tribe are not always distinguished from each other. On this principle, in the genealogical list from Adam to Abraham there is consanguinity; but the names as elsewhere in Hebrew

literature, and even as paralleled in modern parlance, may denote the family or an individual member of it indifferently. The date of birth may be intended to indicate the time of the tribe's origin or its distinct organization over against the prominent clan, and the longevity may measure the lifetime of its unrivaled dominance after the decadence of its predecessor. And finally, only twenty links in the entire chain are recorded, ten before the flood and ten after it, and the latter again are divided midway, at the fifth link, the moment in the history when "the earth was divided" (Gen. x. 25); just as Matthew omits well-known persons when he traces the lineage of Jesus, and selects fourteen links in each of three historical periods. The wise exegete, whose eyes are open to the methods and intentions of ancient historians, and who observes the national character of certain links in this particular genealogical chain and the symmetrical number and disposition of them all, will see reason to question the validity of the procedure by which Archbishop USHER two centuries and a half ago and recently Professor SMITH with slight variations deduced a particular chronology from its genealogical statements and offered that chronology as though it alone was possible and was possessed of biblical authority. The cautious and informed critic will hesitate to interpret this register as though it were a modern document, drawn up according to the modern conventional genealogical methods. The probability is too great and too obvious that it was constructed on a different principle.

J. D. D.

THE SIGNIFICANCE OF THE CONVERSION OF THE SAMARITANS.

PROFESSOR JOHN H. KERR, D. D., SAN FRANCISCO, CAL.

A careless reader of the New Testament might not see anything worthy of special note in the record of the Acts (chap. viii.), which tells of the conversion of the Samaritans under the ministry of Philip, the deacon and evangelist. This would certainly be true, if he did not hold in mind the real purpose of the book, which was to detail the progress of the Gospel out into the world in accordance with the great commission of the Lord. The risen Lord said to his disciples, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth." The Acts is the account of that witness-bearing, and the spread thereby of the kingdom of Christ. Chapters ii.-vii. record the witness-bearing in Jerusalem; viii.-xii. in Samaria and Judea; and xiii.-xxviii. in the outlying world. The second section thus indicated marks the transition to the Gentile world.

The Jewish conception associated the blessings of the Messianic kingdom with their own nation. Salvation was to come to the individual because he belonged to the nation. The Saviour taught the very opposite of this, and made connection with the commonwealth of Israel to depend upon relation to himself. The individual as such comes first. The greatest obstacle to his work was the false Messianic ideas of the Jews. These colored their thoughts concerning the Gentiles, and determined their attitude toward them. They could think of no salvation for them, except as they should become incorporated into the Jewish nation.

It is quite probable that few, if any, of the converts to Christianity referred to in the first seven chapters of the Acts were Gentiles. If they were, they had already become proselytes to the Jewish faith. It is certain that a large share of the early believers regarded Judaism as the door of entrance into Christianity. At the very first the witness-bearing was confined to Jerusalem and the Jews. How long the apostles and believers

would have continued in that circle, we have no means of telling, but it is very clear that they did not make any move to extend it for some time.

The martyrdom of Stephen and the subsequent persecutions of the followers of Christ, came as a terrific blow to the disciples. They were scattered in all directions by the storm that burst upon them with such fury. But the very first result was the widening of the radius of their witness-bearing. "They that were scattered abroad went about preaching the word." With that general statement, Luke proceeds to record the work of one of these itinerant preachers, and adds, "Then Philip went down to the city of Samaria, and preached Christ unto them." Just how, and why he went to Samaria is not told. The fact alone is stated, and it is left to explain itself. It is easy, however, to see the divine guidance in this matter. The subject of Philip's preaching was "Christ." And the attention secured by him, and the results flowing from his preaching certainly justified so bold a move.

But who were these Samaritans, and why was it worthy of remark that the gospel was preached to them? It is impossible here, even to mention the problems that are associated with this name. Briefly it may be said, that they were not pure Jews. They were an amalgamation of the Assyrian colonists sent into Samaria from Cuthah, Ava, Hamath and Sepharvaim (II. Kings xvii. 24), and the remnants of the various tribes left after the destruction of the Kingdom of Israel by Shalmaneser (II. Chron. xxxiv. 9; xli. 5). This Assyrian element was unquestionably originally heathen. But suffering misfortune after their arrival in Samaria, they attributed it to their ignorance of the manner of the God of the land. In response to their request, one of the exiled priests was sent back to them to give them the needed instruction. Under this instruction and as a result of their intermarriage with the Jewish remnant in the land, the amalgamated population ceased to be heathen, and embraced the worship of Jehovah.

These mixed elements did not become assimilated with the Jews after their return from exile. There was indeed a movement in that direction, but it was checked by Ezra and Nehemiah. The well known hostility between the Jews and the Samaritans

dated from those early days. "The very fact that the Samaritans were sectaries rather than heathen doubtless deepened the hatred between the two people." The Gospel history gives no little information concerning the attitude of these people to each other. At one time some of the Saviour's auditors moved by their intense unbelief said unto him, "Say we not well that thou art a Samaritan, and hast a devil?" They could not from their standpoint have applied a more contemptuous epithet to him than that. And the Samaritans on their part were just as bitter in their feeling toward the Jews. The special points of controversy were concerning the true place for the worship of Jehovah, whether in Jerusalem or on Gerizim, and the relative importance of their variant versions of the law. Their feelings easily found vent in deeds of hostility and violence.

But despite their deep-seated differences and hatred, there was at bottom a common basis under them. They held Moses in equal regard, and both parties looked forward to the coming Messiah. The forces that kept them apart were largely political and external. Theologically they were closely related. "The Samaritans though a people of mixed blood observed the Jewish religion in an undeveloped form, and hence were not treated as complete aliens." The barriers that separated between Israel and the heathen world were insurmountable. But the Samaritans were not heathen. They constituted rather a link between heathenism and Judaism.

Now, the importance of their conversion consists in this fact. It was a widening of the scope of the witness-bearing. The Jewish element could not be brought at one jump to go forth into the heathen world to preach the gospel. Dr. Stifler writes that the Samaritans "were neither Jews nor Gentiles. They were midway between these distant moral extremes. God uses them as a sort of half-way house from those in the covenant to those who were outside of it. They were the ladder without which even the believing Jew, hampered as he was by his scruples, could not have got down to the uncircumcised Gentile. The leap was too great. The gulf between the two extremes was social, religious, political—and the Samaritan bridged it. God plainly intended him for this from the first."

It is not surprising that the apostles, as soon as they heard in

Jerusalem of this work in Samaria, should send some of their number to enquire into it. It should be remarked that the question of the observance of the law was not here involved, for the Samaritans kept the law. Philip had not been commissioned to go to Samaria, and it was manifestly necessary that apostolic sanction should be given to such a new departure. And whatever scruples may have existed in the minds of Peter and John concerning the evangelization of the Samaritans quickly disappeared as soon as they found that the work was owned of the Spirit. At the same time, they must have recalled the attitude of the Master toward these people, and have remembered the two days spent by him among them after his Judean ministry (John iv.). Thus they gained a broadened conception of the scope of their work. It was a step, an important step, in the development of a broad catholicity in them by a concrete example.

It is worthy of remark that the Apostles entered fully into the spirit of the movement by bearing witness and preaching the word to these people, for "they preached the gospel to many villages of the Samaritans." This was the entering of the wedge which was driven deeper by the conversion of the Ethiopian Eunuch, then by that of Cornelius, and subsequently by the work in Syrian Antioch. The stream of salvation was rising and beginning to overflow the narrow national Jewish boundaries and to spread with its life-giving power over the whole earth. The conversion of the Samaritans was an absolutely indispensable link in the chain.

JOSEPHUS AND LUKE AS HISTORIANS.

PROFESSOR J. S. RIGGS, D. D., AUBURN, N. Y.

In this day of the critical study of "sources" in order to an accurate presentation or estimate of other times, the question of the value of authorities has gained a steadily increasing importance. Together with a good style, the two requisites to a good history are a just estimate of the material used and an impartial setting forth of the facts and forces involved. A great purpose may dominate the selection or arrangement of materials, but it must

not give them wrong proportions, distort them or in any way use them to convey false impressions. A really good history is a mirror to the time it seeks to show us. Judging by some such standard, we turn to seek what is the quality of the work which Josephus and Luke have respectively given us. Both were dominated by a great purpose. Both used sources for their histories. Both had a deep personal interest in what they wrote. Nevertheless their histories are quite unlike in character. It is not easy to compare them. It were better to measure each with the standard which has just been given.

In all criticism of Josephus it is difficult to keep apart the man and the historian. Character inevitably influences work to some degree. It has done so in the case of Josephus, but the historian is far better than the man. In all his dealings with men he was shrewd, politic, vain and self-sufficient. To the task of writing history he brought a trained mind, a large store of knowledge, a wide experience and a real desire to honor his people in the eyes of the nations. If the purpose which inspired most of his work had been controlled by strict integrity of character, we should perhaps have no more to criticize than that which, considering his day and opportunities, was unavoidable. The history of the Jews is full of heroic endeavor and noble achievement. Especially is the emphasis which, all through it, is put upon conscience of the deepest interest. In this respect it is unique. It needs no exaggeration in any way. The recital of the actual story should be sufficient. The trouble was that in the first century, and in the Roman world, the story could get no hearing. The Jew was not only distrusted, he was misunderstood. As another has truly said, "the most absurd suppositions as to the origin of the nation had been blindly accepted and carelessly repeated, even by the most candid and learned of Gentile writers. The very name Jew had come to stand as the symbol of the most inequitable judgment which the consent of mankind has ever, or at that time had ever, sanctioned." It was to meet this unjust and not wholly unwilful attitude, that Josephus took up his pen to write his "Antiquities" and his "Treatise Against Apion." He had already, several years before, written the best of all his histories, "The Jewish War," but the scope of this work excluded the times before the Maccabean uprising. A man who could take notes dur-

ing the terrible siege of Jerusalem qualified himself for the work of an historian at the expense certainly of patriotism, and just this attitude is visible all through the book. The story of the war is told with the vividness and detail and general trustworthiness of an eye-witness and participant, but it is all made to serve the distorting purpose of causing that determined and bloody strife to appear favorable to the Romans. The work, which was translated from Aramaic into Greek, was well received and its reception led Josephus to attempt on a more elaborate scale an apology for his people. The two works above mentioned were the outcome of that attempt and they reveal in all its mischievous play the power of his purpose. Books II.-IV. of the "Antiquities" especially show how this purpose was worked out. Narratives are modified by legendary touches, features supposed to be objectionable to non-Jewish readers are either omitted or toned down by rationalistic methods of interpretation, and numbers are exaggerated. Josephus was a Pharisee. What shall be said of his Phariseeism when we find that he intentionally omits all the most important Messianic prophecies? He did this because of Rome. The first ten books of the "Antiquities" bring us down to the Babylonish Captivity. From this time on the sources for his narrative are various and, as a result, we have no such complete account of events as for that period covered by the Biblical history. His main reliance for the years 440 B. C.—175 B. C. is upon two legendary productions (see Schürer, Div. I., Vol. I., p. 84), and Grimm charges him with using First Maccabees, a first-class authority for the early Maccabean struggle, in a careless manner. Fortunately he had Nicolas of Damascus and Strabo, two trustworthy sources, for the century preceding the accession of Herod in 37 B. C., and yet into this part of his story he also introduces legendary elements. His account of Herod is full and admirable but the old purpose comes to light again in his endeavor to make it evident that the Jewish people did not wish to enter upon a war with Rome, but were forced to it by a few fierce, implacable spirits. The very criticism, however, which has brought to light these defects has given us reason to be deeply grateful for this monumental history of the Jews. With all its imperfections it is full of most valuable information for almost every department of Biblical study. No one of the works of this proud,

politic Jewish historian conforms to the highest standard of historical composition, but he is an indispensable help to the study of the ancient history of his people. In some instances, as, *e. g.*, in regard to his estimate of the population of Galilee, criticism has changed its verdict and declared that there has been no "oriental exaggeration." Space forbids the citation of particulars under each of the judgments expressed, but one instance may be given as typical of both the strength and weakness of Josephus as a historian. It is found in the account of the siege of Jotapata (*Jewish War*, Bk. III., 7-8). The vivid portrayal of that terrible conflict is given with all the fidelity of an eye-witness. We watch with intense interest the successive devices by which those brave Jews withstood the Roman army. The tightening grip of Vespasian upon the courageous stronghold and the awful slaughter which attended its fall are realistically pictured. It is all strong and trustworthy. Now mark the account which tells of the rescue of Josephus. Read the speech which tries to make plausible a faithlessness which is shameless. Listen to the insidious flattery of Vespasian and see how Josephus wins his way in the Roman camp. Is this all equally trustworthy? One part is history—faithful, true and praiseworthy; the other has thrown into it a piece of special pleading, which is suspicious from end to end. Just in a word this is the description of the work of Josephus: it is history modified, colored, perverted—whichever term you will—by special pleading wherever and whenever such pleading will make the work more impressive to heathen readers.

Like Josephus, Luke had the Gentiles in mind in the preparation of his gospel and of his account of the early church. Like Josephus, Luke also was dissatisfied with previous efforts to present the history which deeply interested him. Both were qualified by exceptional education for their task, and both had had wide experience. There are critics who would have us believe that the defects of one are likewise the defects of the other. This brings us to the real question before us, *viz*: does Luke satisfy the requirements for a first-class historian? The answer of this question has been often in the negative because of mistaken conceptions of the purpose of either the Gospel or the Acts. So long, *e. g.*, as a merely "conciliatory tendency" was looked upon as the reason for Luke's work an affirmative answer to our question

could not be given. There was supposed to be a manipulation of material entirely impossible to genuine history. The miraculous element in each work has also been, and is now by some, considered entirely untrustworthy. The whole question of miracles is, however, really one of philosophy. Unless one cannot believe in the miraculous at all, this element is no real evidence against the trustworthiness of a work, otherwise substantial and defensible. If Luke's own description of his method of procedure is to be accepted, we certainly have a right to expect careful, accurate work. In the preface to his Gospel he speaks of himself as possessing definite and exact knowledge which he has acquired by investigation, tracing events often to their beginnings. This ought to insure good history, and, if we may accept some of the most recent criticisms upon the book of the Acts, it has. "One feels that in all that concerns Asia Minor Luke is treating real facts with thorough knowledge." "When we turn to the general narrative in the Acts and compare it with that which can be gathered from the Epistles we find three characteristics—independence, broad resemblances, and subtle points of contact." Here are two lines of proof for the trustworthiness of the narrative. To this we may add that splendid line of archaeological testimony contributed by such students as Lightfoot, Ramsay and James Smith. It has been almost a revelation in respect to the plan and method of Luke to have the province of Galatia properly related to the progress of the gospel. It is no longer possible to speak of "lack of proportion or of incomprehensible silence," as was the case when the Galatians were located in the central part of Asia Minor. We have come to see that the treatment of the history of the early church is not merely after a narrative fashion. It is handled with philosophic insight. We have been shown the successive steps in the historical development of the church and the names connected with each. We have learned to carefully estimate the weight of the briefest statements in a style that is singularly condensed. We have learned the reason for what seemed otherwise strange omissions. Where the writer is apparently at home, as, *e. g.*, on the Aegean Sea, there is abundant opportunity to prove his accuracy. Is it likely that he would be less careful where he must rely upon documentary evidence? Take, for example, the earlier chapters of the Acts, for which the author must have been

more or less dependent upon various sources. His teaching here is in accord with the earliest forms of teaching in the church. It all harmonizes with the beginnings therein depicted. We have no forms of advanced Christian doctrine. The history itself is, in the same way, a mirror of what seems a natural, consistent progress of events. When we turn to the Gospel the same is true. To be sure, one passes from the precisely defined purpose of the introduction written in classic Greek, into the strange narratives of the annunciations, with their strictly hebraic coloring; but the more closely they are studied the more apparent becomes their fidelity to actual history. If these are legends, as Keim insists, how does it come that the Old Testament point of view is so rigorously and consistently kept through them all? There are difficulties in the Gospel, but in view of all that we do know about Luke's accuracy, is it not better to suppose that discrepancies which are yet unexplained are due rather to our ignorance than to the author's blundering? A notable instance of such a discrepancy is in regard to the census of Quirinius. The suggestive and helpful recent work of Prof. Ramsay is known to us all. Undoubtedly, there are assumptions in his argumentation, but the very fact of the Egyptian enrolment is enough to check us in our too ready acceptance of a blunder in the Gospel. It certainly is surprising if one who has brought his narrative in the Acts at so many points into touch with general history and geographical situations, without error, should tangle up the beginning of John's preaching with wrong data in the Roman relations in Palestine. No one can dispute the power and beauty of the picture which he gives us of Jesus. No one can fail to see how the accent in the Pauline gospel has led him to emphasize the worth and blessing of Jesus to Gentiles as well as Jews. We could ill afford to lose the Peraean ministry. The graphic, faithful portrayal of the Master, which he made in order that Theophilus might know "the certainty" concerning the things wherein he was instructed, needs no defense for those who have felt the charm of it. If all the facts which constitute the frame-work of the picture are not yet clearly accounted for we know enough of Luke to lead us to say that the misunderstanding is not his, but, in all likelihood, ours. He is a historian who worked with a purpose, yes, but never so as to allow that purpose to fabricate or warp his material. He

handled his material with philosophic grasp. He himself saw and tried to have others see either the divine portrait of the ideal Man or the stately development of his universal Church.

THE THREE ACCOUNTS OF PAUL'S CONVERSION.

REV. A. T. GRAHAM, D. D., DAVIDSON, N. C.

The three accounts of Paul's conversion present to the harmonist an entirely different problem from that suggested by the triple records of the miracles or parables of Christ. In the latter instances the accounts come to us from three points of view, bearing the marks of the individual characteristics of as many authors. The story of Saul's conversion, on the other hand, is all contained within the limits of one book, and yet there is no redundancy in the record; each separate account stands on its merits, and to omit any one of them would leave the chapter of which it is a part, incomplete. Take, for example, the first record which is just a brief historical statement, characteristically colorless and yet withal, picturesque and convincing. Not an item that was not demanded by the conditions of the church's life is given, and not one is omitted which was necessary to make the chapter a sufficient explanation of the marvelous change in this once persecutor. With Jerusalem reeking with the blood of the martyred saints, with the chief executor clothed with authority to carry his cruel defense of the faith of his fathers to other cities, with the little church of Damascus in the throes of its anguish over the storm expected hourly to break—there is no way to account for what follows except by the occurrence of such an unlooked-for event as the historian so calmly records. As a piece of history-writing this chapter is superb.

Turning the pages of Luke's book we find two echoes of this chapter, the author's relation to them being only that of an editor. The first thing that strikes the reader is the entire change of style. It is no longer cold historical statement that we read, but the glowing recital of a personal experience which is vividly impressed on the memory of the speaker. There is not a real difficulty in the way of harmonizing these intensely personal narra-

tives with that in the previous history, that does not find its natural explanation in the difference in the two kinds of records. There are some apparently conflicting statements in the King James' version which disappear of themselves in a discriminating translation. As to verbal alterations, the personal element shows itself in the intensive description of the light—"it was at noon," and "it was great light"—"above the brightness of the sun," he tells Agrippa.

Hardly less natural is Paul's expression of his abiding appreciation of the fact that the voice spoke to him in the Hebrew language, which statement is reflected by the writing of Saul's name after the Hebrew form in all the accounts. This vivid recital very significantly carries with it another insight into that face to face talk with the risen Lord, when he tenderly (we prefer to think) reminds the fiery zealot that it was hard to kick against the goads. This according to the highest authorities is peculiar to Paul's review of the experience in the hearing of Agrippa.

There is another difference between the account which Luke gives and the other two which Paul gives that adds to the naturalness of the several records. The historian would be held down to the bald statement of the facts with due regard to the order of events. The personal recital does not call for attention to this sharp outline, and so rapidly gathers up the facts, not stopping always to draw the line between what came to him indirectly through the ministry of Ananias and that which came to him directly from the lips of the Master; he even in his speech before Agrippa gathers into his statement later and larger revelations of the Lord's plans in his life. This is especially striking in the Apostle's account of his commission to preach the gospel to the Gentiles. He puts in the fact that he was driven forth reluctantly to this particular sphere of service, by the Master's *refusal* to allow him to carry out his cherished plan to stay in the city of his fathers and rebuild that which he had so ruthlessly pulled down.

But after the harmonist has dealt with the inter-relation of these several records, the phenomena of the experience remain still to be considered. For, however much we may feel that the conditions created by this important event were necessary for the further progress of the church, yet the facts of the case are so unique that it is utterly inconceivable that a human brain could have invented

them as a solution of the existing problems of church extension or of its internal development. The verdict is irresistible as to the necessity of a Divine providence in it all, which alone made such a chapter in church history a possibility. And, indeed, this is the distinct claim. It was no accident, nor was it an after-thought, nor was it even merely a divine interposition in behalf of the church bleeding and torn. The historian takes care to mention the hesitation of Ananias to have any dealings with the reputed persecutor, of whose bloody mission in Damascus he had heard. But he is commanded to go to him without fear. But why? Because the lion was caged? Not at all, but because this fiery enemy of the gospel was "a chosen vessel to carry God's name unto the Gentiles and before kings." Man would have said that the stopping of the cruel work of persecution was the supreme end attained. But God declares that this was only incidental, while the gaining of a choice spirit for the service of the Master was the key to the divine purpose in the event which had set the church all agog.

It helps us to understand the full force of this declaration when we read Galatians i. 15. Paul there makes this fact a part of his defense of his Apostleship,—it pleased God who separated me from my mother's womb to reveal his Son in me. This enables us to get clearly in mind the time-limit of this choice. We must go back of Paul's mature years, back even of the time when he first came into contact with the gospel of God's Son. In fact, God's purpose with this life antedates all historical data—we can run it up at least beyond the hour when the proud mother looked for the first time into the face of her new born son.

Our interest in this lies in the fact that it puts us in possession of the view point from which to study the significance of this three-fold record of the divine discovery of the man for this crisis-hour of the church. Focusing all the side-lights we can obtain from existing conditions in the church upon these records, we may be able to trace out the more prominent features of Saul's preparation under God to fill a unique place in carrying forward the high purposes of God in the enlargement of his church.

There were two problems which had to be solved just at this point. (1) The time had come for a clear-cut declaration as to the relation between Christianity and the traditional faith of the

Jews. (2) There must also be a distinct settlement of the questions relating to territorial extension. The church could no longer be kept within the narrow limits of Judaism—indeed, to comply with the last command of the ascended Lord, these limits *must* be overleaped, for his kingdom was to be world wide. It was vital to settle this point right at this juncture, to define clearly the method of this territorial extension so that it could maintain its close link with the historic faith, and yet find a point of contact with the Gentile world, which would secure its propagation with the least possible friction, whether from within or from without.

Take each of these problems in turn and study them in the light of Paul's history as he links it with the story of his conversion.

I. As to the first matter to be settled, it was inevitable that a clash should come between the Christian Jews and those who remained true to the traditional faith. We have some intimation of the possibilities of such an event in the repeated efforts of the rulers of the people to stand across the progress of the Christian church. The early attempts to silence the Apostle were only the skirmishes portending an impending battle. Nothing decisive was done until the controversy began to show itself in the synagogues. It was left, however, to the Helenists to precipitate matters out of the battle royal of master minds like Stephen and his fellow members of the synagogue of the Libertines, Cyrenians and Alexandrians. It matters not whether the conceit is justified which suggests that Saul of Tarsus was probably a participant in those eventful debates—it is sufficient to know that he was more than an interested spectator in the bloody events which followed; and Stephen's life goes out at the hands of executioners, who laid their clothes at the feet of a young man whose name was Saul, who tells with bitter regret more than a score of years later that he had taken this part in the stoning of the first martyr of the Christian church. This taste of blood seems to have maddened Saul, and according to his confession to Agrippa, we find him doing many things contrary to the name of Jesus of Nazareth, and when the saints were put to death he gave his voice against them. He himself also informs us that it was while pressing with eager haste toward Damascus, armed with authority to bind men and women and bring them to Jerusalem for punishment, that the experience came to him which altered his personal relation to

the kingdom. The hour had come for God to undertake for His people. His method was unique. He cut short the persecution by choosing the persecutor as the defender of the truth.

That it was a master-stroke of divine wisdom will appear from any right appreciation of the exigency of the church. The time had come for a new champion of the gospel to arise who should in his own person remove some of the existing misconceptions as to the relation between the Law and the Gospel. First. It was of prime importance that the one so used of God should be in touch with the religion of the Jews at its best. This condition was perfectly fulfilled in the facts of Saul's life. He never failed to boast that he was a Hebrew of the Hebrews. He bases his appeal to his countrymen upon the fact that, though born in Tarsus yet he was "brought up in this city at the feet of Gamaliel and taught according to the *perfect* manner of the law of his fathers." To the same effect in his defense before Agrippa, he asserts that it was known to all the Jews, if they would testify, that "after the most straitest sect of our religion I lived a Pharisee."

Second. With this birthright to all that was highest in the traditional faith, it was necessary further that this new champion of the Gospel should have given conspicuous proof of his loyalty to all that his high heritage involved. The historian makes this very emphatic in a few brief paragraphs. As to his claims in this direction, we find Paul refreshing the memory of the fathers and brethren in regard to his well known zeal to punish those who belonged to "this way." He even calls "the High Priest and all the estates of the elders" to witness to his loyalty. He puts behind him the highest tribunal of the nation—all that he did was within the lines of ecclesiastical authority.

Third. Up to this point he was all that could be asked in the matter of loyalty to the past. This fact linked with another makes complete his qualifications to be a herald of the cross in the new conditions of church life.

The champion of the new faith must indeed be true to the traditions of the fathers, but he must also hold a peculiar relation to the gospel itself. In his preaching of Christ crucified he must be free from the odium which attached to every one who had been in any way associated with the life or death of the Nazarene. We think of Nicodemus and Joseph of Arimathea as equals of Paul in

many of his special relations to the national faith, but they would have gained no hearing from their contemporaries. They stood too close to Jesus. But Paul came upon the scene with no prejudice in favor of Christ, with nothing to warp his judgment as to his claims which his nation had so positively denied and condemned, as there was no past relation to the rejected Messiah which could neutralize his future advocacy of his true character.

We have, of course, no historical data as to Paul's personal knowledge of Christ's life and of his crucifixion. But the otherwise inexplicable silence of Paul and all others on the subject seems to confirm the prevailing opinion that he was not on the ground, at least, during those three years of our Lord's ministry which culminated in his being hung upon the tree. Whatever the facts may be as to this, when he is introduced into the record of these stirring times, it is as a young man in fullest sympathy with the national estimate of the character of Jesus and fired with a stronger purpose than any other to crush out the sect,—cost what it might.

It was this fact in Saul's career which gave him the best equipment, from the point of view of the Jews, for fulfilling the conditions of a mighty champion of the Cross of Christ. It is evidently the purpose of the historian to let the emphasis fall very decidedly upon this fact; and, it is certainly Paul's desire to set it forth in full relief in his impassioned recital of the story of his conversion. He verily thought that he *ought* to do many things contrary to the name of Jesus of Nazareth. He only rejected the claims of Christ because he thought that those claims were contrary to the faith of his fathers. The whole worth of such claims of Jesus to be God's son rested upon his rising from the dead. Of course, if he did not rise, he was no more than other pretenders. But if he did rise, as these dying saints testified in confirmation of the fearless witnessing of the Apostles—then there was no escape from the full acknowledgment of all his claims.

All, therefore, that was needed to stop Saul's blasphemy of his name and to make him gladly sheathe his sword was such a convincing view of Christ's real character that nothing could henceforth shake his faith in his divinity and for his testimony to which he was willing at any time to pour out his life's blood.

The solving of that problem was in God's hands and his answer

is found in that scene outside the gates of Damascus. That was enough; it put into Saul's hands the key to the mystery of godliness. It was God that he was seeking and when he saw that God was in the Jesus whom he was persecuting, the scales fell from his eyes, as he adoringly lays his life at his feet, asking, Lord, what wilt thou have me to do. That is the real significance of this event in Saul's life. It made him the exponent of the truth, written deep in his own experience, that there was no conflict between the old condition of things and the new, when Christ was seen aright. Paul took pains to argue that he was no less a Jew than before; the light upon Christ's character simply made the faith of the fathers fuller and richer; only that which was temporary in the types and symbols was surrendered for a larger truth made manifest in Jesus. At the end of his ministry Paul called Agrippa to witness that "having obtained help of God, I continue unto this day witnessing to small and great none other things than these which the prophets and Moses did say should come."

So much for the light that this event throws upon the true relation between Judaism and Christianity.

II. The conversion of Saul of Tarsus had an equally far-reaching effect upon the question of church extension. The parting command of the risen Lord was that beginning from Jerusalem the disciples should carry the gospel into the regions beyond. Since Pentecost the circle had ever been enlarging. The church in the holy city consisted of two classes—the native Jews and the Hellenists.

Later it overleaps these bounds and is carried by the scattered Christians to the Samaritans—who were half Jews. It reaches out further, under the direct leadership of the Holy Spirit, and there is introduced, through the preaching of Philip, a man who was a Gentile by birth, though evidently still within the limits of the old order of things, as a "proselyte of the gate." Beyond that point it had not gone, and could not go *as yet*. There might be exceptional instances when these traditional limitations would be overleaped—such as was afterwards true in Peter's visit to Cornelius. But that would have always been regarded as an exception and, as events showed, in no way a sufficient precedent to justify that form of church extension.

A pioneer was therefore needed to carry the church out on its

world-wide mission. Saul combined to a marked degree the qualifications for such an undertaking. His conspicuous devotion to the traditional faith and his Rabbinical training gave him access to, and leadership in, the synagogues of the Jews scattered throughout the world. The tremendous advantage of this is apparent now. In the first place, it made plain the fact that the Christian church was not a new institution, but an enlargement and emancipation of the old. In the second place, it put him in a position to give a simple organic life to the church as it started upon its world-conquering career.

But not a whit less vital than Saul's relation to Judaism was his relation to the Gentile world itself. If the new faith had to reckon with the old faith, it had to reckon no less with the world that lay outside the region of the traditional faith, indeed outside the region of any faith at all. There must be some point of contact with the heathen world. Cornelius was not a typical Gentile, he was one who had the advantage of close relation with God's revealed truth. There were, doubtless, many of his class, but the great world of sinning man beyond this small circle had no point of approach at the hands of the typical Jew. A man reared in the seclusion of Palestine would not have been able, humanly speaking, to do this work, even if convinced of his duty to do it as Peter had been by a special revelation of God's will. God always selects his workmen already fitted for their sphere of service. He might have given Peter or John special training, but that is not his way. Conditions of birth and unconscious life-training are made to contribute their share to equip men for God-appointed work. This was true in the present instance, and when Paul told the people that he was born in the city of Tarsus he put his finger upon a fact in his life which proved to be of very far-reaching consequence to himself and to others. In this circumstance, with its later influences, are found four essential elements of Saul's special equipment for the work to which God called him on the day of his conversion. We mention first, the familiarity which he thus gained with the customs of the heathen world which made him at home anywhere. To realize the value of this we have only to compare Peter's provincialism with Paul's larger outlook. Not a slight advantage, too, was the Roman citizenship which he received from his father. It served him many a

good turn, not only in protecting him from danger, but in adding immensely to his dignity as a man among people who counted these things of peculiar value.

Again, Saul's birth outside Jewry, and especially in Tarsus, gave him the very important advantage of Greek culture. How much he got out of it, is not told us. We can only conjecture as to that, when we watch with amazement Paul's extraordinary ability to fit himself into any place he was called to fill. This was true to his equipment, both as a preacher and as a writer; at every turn he shows how skilfully he could feather his arrows with the Gentile contributions to his outfit for God's high service.

This was a phase of the work which the provincial disciple of Christ could not have performed. It supplies one of the many instances in which God's work is furthered by its appropriation of every weapon that the armory of the world can be made to furnish.

As another factor in Saul's outfit for his work among the heathen, is found in the providential use which was made of the law of the Jews that every son should be taught a trade. The conditions in Tarsus made it possible for him to gain the knowledge of tent-making. It was natural for him to select this particular form of work, but it proved one of the most valuable parts of Paul's equipment for his special service. It made him entirely independent wherever he went; and, what was of greater value, it gave him the opportunity to preach the gospel without charge to a world in which any appearance of a mercenary spirit would have quickly aroused criticism.

This was the man whom God chose from his mother's womb and outwardly called in his maturity, to preach the Gospel to the Gentiles and inaugurate the world-wide extension of the Kingdom of Jesus. He was a perfect fit, the man for the hour, able to comply with all the conditions which the hour demanded.

THE LOVE OF GOD FOR THE WORLD AS EXHIBITED BY THE SEPARATE PERSONS OF THE TRINITY.

PROFESSOR DAVID R. BREED, ALLEGHENY SEMINARY, PA.

It is the common faith of all the members of the Evangelical churches that there is One God, subsisting in three persons, the Father, the Son and the Holy Ghost. They are neither Unitarians upon the one hand, nor Tritheists on the other. They hold the unity of the divine being, but they hold also the trinity of the divine personality. They believe still farther that each of the three persons of the Godhead is a distinct, conscious agent—not a mere mode of the divine subsistence and that therefore one person may address the other, love the other and even command or obey the other.

They believe that these three persons are of the same substance and of a common nature; that they are equal in power and glory. The definition of the Westminster Shorter Catechism, in answer to the question "*What is God?*" applies to all the persons of the Trinity; and in the opening clause—"God is a Spirit," the words "The Father," "The Son" or the "Holy Ghost" may be inserted, and all that follows will be true still. All the attributes of God are thus the attributes of each person of the Godhead.

But the being of God is not fully described in such a statement of the divine attributes. This is a definition of the divine nature only, not a definition of the divine activity—what God *is*; not what he does, and so soon as we pass from the statement of the divine nature to the statement of the method of divine activities we find ourselves at once engaged with the personal distinctions of the Trinity.

Although these persons are the same in substance, equal in glory, and share in the attributes of a common nature; we hold that they are nevertheless different in rank and office. The Father is first, the Son is second, the Spirit third; and each performs certain divine works dependent upon this invariable order. The peculiar personal work of each is plainly set forth in the Scripture in connection with all the divine activities concerning which a revelation has been made; but in the matter of man's redemption the distinctions are emphatic and unmistakable.

The Father appears as Creator, Law-giver and Sovereign Ruler; the Son as Redeemer, Mediator, Judge; the Spirit as Quickener, Comforter, Sanctifier. The peculiar office-work of each brings each into separate and distinct relations with mankind, and in these separate relations the divine attributes, which are common to all alike, are yet variously displayed. They are precisely the same in each person, but the manifestation thereof is necessarily governed by the relation sustained by the respective persons of the Trinity to mankind in the discharge of their office-work. This is true not simply of a single attribute, but of all the attributes. The justice of God—of the entire Godhead, is not manifested by the Son exactly as it is by the Father; and this not because there is any difference in their respective possession thereof; but because of their different personal relations to the world. The Father and Son are indeed seen to be in absolute accord and the justice of the one is a perfect reflection of the justice of the other. Nevertheless, inasmuch as it was a part of the Son's office-work to *satisfy* the divine justice, which it was a part of the Father's office-work to *administer*, (though that justice, thus satisfied, was as truly the Son's as the Father's,) its manifestation on the part of the Son bears the aspect which looks towards mercy, while its manifestation on the part of the Father looks towards wrath.

This two-fold manifestation of the common attribute was necessary in order to the revelation of the nature of the divine justice. Thereby the Father helps us to understand the Son, and the Son to understand the Father and both together to understand the indivisible God. But what is true of this attribute, with regard to its manifestations, is true of all the others.

Personality involves a variety of manifestation; otherwise there would be nothing whatsoever by which the persons might be distinguished. Identity of operation is the destruction of personality, at least in our conception thereof.

We come then to the love of God for the world. Even if love be strictly an attribute of the divine nature or, as it is sometimes called, the *sum* of all the attributes, the above would hold true concerning it. But it can scarcely be called an "attribute." It belongs rather to the activities of being. By many it is regarded as an exercise of the will. It is certainly an exercise of some

sort, and being such, it involves personality. A mere nature cannot love; but a person only. A nature may be just, wise, holy, powerful and good; it may indeed be described as "*loving*." The love of the person may be the reflection of his nature; but nevertheless the love is itself a personal exercise. Therefore as all the divine activities must be referred to the divine persons, so also must love be thus referred.

Yet inasmuch as the basis of the divine love is the divine nature, we may safely assert that all the divine persons cherish for the world exactly the same love. But since the divine persons severally sustain peculiar relations to the world in their office-work the love will be variously manifested.

In order to understand the divine love, therefore, it is first of all necessary to understand its different manifestations, in the separate persons of the Trinity. For, because it is always a personal exercise, its personal exhibitions must be first considered.

It would be manifestly unsafe to take any of the general declarations of the Scripture and by them construe the particular declarations of personally manifested love. We should rather take the declarations of personal manifestation of love, and derive therefrom our conclusion with regard to the love of God where it is stated in general terms.

The Scriptures are very clear in their teaching concerning this matter. The love of God as manifested by the Father always bears an invariable form. The Son and Spirit likewise, as follows:

I. *All passages in which a world-wide love is DISTINCTLY set forth are to be referred to God the Father.*

In most of these passages this is made particularly plain and that as though with direct intention, by the introduction of another person of the Trinity, antithetical to the first person. So it is in the oft-quoted John iii. 16. Here "God" who "so loved the world" is God the Father, because the Saviour goes on at once to say that He—the God who so loved the world, gave his only begotten Son." Clearly then it was not, according to this passage, the Son who "so loved the world," but the Father.

Again (Rom. v. 8) "God commendeth his love toward us, in that while we were yet sinners Christ died for us." Evidently this is God the Father.

Again (John iv. 9, 10) "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God but that he loved us, and sent his Son to be the propitiation for our sins." This too is God the Father. If this last passage be connected with I. John ii. 1, 2, in which the same expression—"propitiation for our sins" is used; but with the addition of the words "and not for ours only but also for the sins of the whole world," it will appear that the love implied in this passage must also be referred to the Father, particularly as the Father is in the same sentence mentioned separately—"we have an advocate with the Father."

Even the wonderful declaration, "God is love" (I. John iv. 16), it would seem should be referred particularly to the Father, because in the verse immediately preceding the Apostle says, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God," and proceeding with the very same thought, without a break in its continuity adds, "And we have known and believed the love that God hath to us"—(God the Father it must be still). "God is love, and he that dwelleth in love dwelleth in God and God in him." It must be, then, God the Father of whom he particularly speaks, and that with reference to his love as shown to the world.

It is not necessary to burden this paper with other passages of a similar nature. It seems to be made very clear that wherever the love of God for the world in general is declared the love is that of the First person of the Trinity.

II. *There are NO passages in which the love of the Son is DISTINCTLY set forth which can be referred to the world, or to all mankind in general.*

There are very many places in which the love of Christ is mentioned; but in every case, so far as I can find by diligent search he is said to love only his own.

There is but one apparent exception—that of the rich young man. But I do not suppose that any one would think of founding an argument thereon, especially in view of the Saviour's treatment of the case.

Consider, then, first the words of the Saviour himself, while he was yet upon earth. His uniform method is displayed in such

passages as those containing the parable of the Good Shepherd, his last address to his disciples before his passion, and his intercessory prayer. Let us hear his words: "I am the Good Shepherd; the Good Shepherd giveth his life for the sheep." "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life." "Now before the feast of the passover when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." "He that hath my commandments and keepeth them he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

And the words of his prayer are particularly plain: "I pray not for the world; but for them which thou hast given me." "Neither pray I for these alone, but for them also which shall believe on me through their word."

The Saviour indeed dignifies and glorifies his own love in the following language: "Greater love hath no man than this that a man lay down his life for his friends;" and in two of the passages quoted he is represented not only as loving his own, but his own are explicitly distinguished from the world.

If we now consider the actions and attitude of the Saviour during his earthly ministry we shall find them to be in exact keeping with his words. Even when his mother and his brethren "stood without desiring to speak with him," he in the most unmistakable language indicated that even the ties of blood were not so much to him as spiritual kinship, and stretching forth his hand toward his disciples said: "Behold my mother and my brethren" (Matt. xii. 49).

This cannot be misconstrued. The Son of God, the Second Person in the Trinity, did not exhibit during his earthly life anything which can properly be called "*love for the world.*" He represented it as hating him and hating his. He did not hate it in return, but he certainly expressed no *love* for it—that is no such love as he distinctly expressed for his own.

Passing then to the teaching of the Apostles we find it to be fully consistent with the teaching of Christ himself. The Son of God is represented everywhere in the Epistles as loving only his own. Paul counsels the "followers of God" to "walk in love

as Christ also hath loved us"—"*Us*" are the followers of God, not the world. And in the beautiful passage which follows, wherein he gives particular exhortation to husband and wife it is enforced by the relation of Christ to his bride, "Husbands love your wives even as Christ also loved *the Church*, and gave himself for it" (Eph. v.).

John also follows Paul, and in his epistles which are redolent of love, it is never the love of the Son of God for the world at large, but for his redeemed. He does not indeed "minimize the love of God for all men," but he certainly magnifies his love in Christ for some men in particular; and it is this, he declares—this above all, this alone which awakens, develops and perfects their love—"We love him because he first loved us."

Finally, the love of the Son of God as it is now exhibited from his throne in glory is ever represented as of the same nature. He is a High Priest forever, but it is for his redeemed that he appears in the presence of God (Heb. ix. 24); and his ability to save those unto the uttermost who come unto God by him is secured in this that he "ever liveth to make intercession for them" (vii. 25). There is no indication that in this blessed office-work, the Son of God represents the world.

So the redeemed before his throne recall only his love for them, and John, in opening his Revelation writes as of them, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever;" and we will join in their "Amen!"

III. There is but one passage in which the "love of the Spirit" is distinctly mentioned. This however is referable only to the Saints: "Now I beseech you brethren for the Lord Jesus Christ's sake, and for the love of the Spirit that ye strive together with me in your prayers to God for me" (Rom. xv. 30).

But the nature of the Spirit's work is such that the manifestation of the divine love in his case is much more evidently towards a particular class than in the case of either of the other persons of the Trinity.

He is given only to those that believe, as an indwelling Spirit; those whom he leads are the Sons of God and he makes intercession only for the Saints (see Rom. viii. 26, 27)—interceding not

as Christ, *for* them in heaven, but *in* them, and *through* them.

The widest possible difference is thus made between the two classes in the work of the Spirit, which is evident without farther discussion.

It would then appear that in the personal manifestation of the divine love for men by the Father, Son and Spirit there is this evident distinction made in the Scripture: The Father distinctly manifests love unto all men—"the world;" but not so and distinctly, the Son, and not so the Spirit. *How is this to be explained?* If, as we assumed in the outset, the persons of the Trinity cannot be at variance, or if the divine love, itself, be regarded as exactly the same in each, how shall we reconcile the apparent difference in its manifestation?

There seem to my mind to be but two methods of reconciliation. It must be found in a limitation of the meaning of the word "*world*;" or in a limitation of the meaning of the word "*love*" when applied to the world. Either the world is not so broad as it appears to be in these passages, or the love of God for the world is not so broad as it appears to be.

The first method is adopted and advocated by certain authors. They argue that the word "*world*" and similar expressions never mean all men absolutely, but only a certain portion considered in its entirety, so that in this sense the portion may be called "*the world*." In this view the "*world*" may sometimes be the elect, at other times the non-elect—two opposite classes yet each "*the world*." This position is supported by what appears to be, at first sight, a very plausible argument, inasmuch as there are many passages in which it is quite clear that the "*world*" is limited by the very context. A decree went out from Cæsar Augustus that "*all the world should be taxed*" (Luke ii. 1). Of course it was not all the *habitable* world, but only all the *Roman* world. "*The whole world lieth in wickedness*" (I. John v. 19). Of course it is only the wicked world, because the writer has already excepted "*we are of God*." There are very many passages of this character; from an ingenious grouping of which it might be made to appear that the "*world*" does not mean the world, but only a part of it, and that, therefore, when it is said that God loves the world the meaning is that he loves only that portion which he has chosen in Christ Jesus.

I reject this method of reconciliation for two reasons :

1st. Because when the word means only a portion, it is indicated by plain usage, or by the context.

2d. Because the method proves too much. Upon the same plan it might be shown not only that God has no love for the world as such, but that he has no other affection for it—such as pity or forbearance.

In my judgment, such expressions as those in which God's universal love is set forth cannot be subjected to any limitation in the *extent* of the love. The words "world," "all men" and the like are not invested with a double meaning. They mean what they appear to mean, they are as broad as they seem to be, except when the limitation is apparent—either in common usage or in the express words of the context.

We are then shut up to the second method. The reconciliation must be found in a limitation of the meaning of the word "love;" which limitation is therefore found not in its extent but in its quality.

Let us observe how this method is established and illustrated in the manifestation of the divine love by the second and third persons of the Trinity respectively.

1st. In the love of the Second. Though there be no passages in the Scripture in which the love of Christ for the world is distinctly expressed, yet the Saviour certainly did present himself to the world, and still continues to do so, in a way that is unspeakably loving and lovely. He shows to all mankind that which may well be called "love," so long as it is distinctly understood to be not that love which appears in the passages quoted. Yet it is sufficient to justify him and condemn them if they reject him. He "came into the world to save sinners," and the fact was published to the world. He did not confine his appearance to a chosen few, and offer himself to them alone. He offered himself to all. Few indeed were chosen; but many were called—called earnestly and affectionately; called in the same terms and by the same arguments as those who were chosen. The second person of the Trinity, in the discharge of his office-work presents the same inducements and invitations to all. "Come unto me all ye that labor." "If any man thirst let him come unto me and drink."

The few who were chosen, were chosen "out of the world" as Jesus said—in its sight and hearing. They obeyed the call which others slighted. The only evidence which they gave or which Christ himself gave that they were chosen appeared in their acceptance of the call—the very same call which others refused.

The love of Christ however determined this difference—that the one class should yield to the influences which the other class resisted. "Ye have not chosen me but I have chosen you." "Herein is love, not that we loved God, but that he loved us." "We love him because he first loved us." Nevertheless he called the second class, invited and entreated them; plied them with the same arguments, subjected them to the same influences; and not a mortal man among them knew that he was not chosen except by his own incorrigibility.

2d. The same limitation as to the quality of the divine love appears in its manifestation by the Third person of the Trinity. His influence is exerted upon the heart of every impenitent person—pleading, restraining, inviting—the same influence upon each. Such work may certainly be esteemed a work of love, if again we understand in this not such love as He is seen to manifest toward the chosen of God. With such his love takes another form—the difference, again, being one of quality rather than of extent. He enlightens their minds, renews their wills and they are born again, a new creation. This also is the result of determining love, whereby the one class are separated from the other.

If now we turn from the exhibition of the love of God afforded respectively by the Second and Third persons of the Trinity to that which is afforded by the First person, shall we not find the complete reconciliation of those passages in which their love is separately set forth, and the explanation of the fact that the Father is said to love the whole world, whereas neither Son nor Spirit is ever said to do so.

Each person has his own personal part in the work of redemption and sustains his own peculiar relation to the race which is to be redeemed. In the case of the First person this race is viewed as a whole. Because of his paternal relation to his whole creation the Father may declare "All souls are mine" (Ez. xviii. 4) in a sense wherein the words could not be employed by either Son or Spirit, for all souls are related to him as they are not related to

the Second person or to the Third.

He is the universal Father—not in his relation to individuals, but in his relation to the race; not in the matter of redemption, but in the matter of creation. No individual sinner is a son of God; nor can he become one except by adoption. But mankind as the creature of God the Father, has its origin in his paternity, whereby he is the fountain and source of all things.

Since therefore the Father sustains this peculiar personal relation to his creatures his part in their redemption does not contemplate them strictly as individuals, nor has he any actual and active work in the process of their individual salvation. His work is discharged in giving his Son, and in sending his Spirit—which persons perform the strictly individual work—the Spirit even more emphatically than the Son, since it is the Spirit's part to apply the redemption purchased by Christ.

So then, in giving his Son, and in sending his Spirit—which is the Father's peculiar work in redemption, individuals are not generally distinguished from the mass. Separate persons are not so much contemplated, as the race; not a single class, but the whole creation; not so much the chosen, as the world; and the world is therefore represented as the object of the Father's love.

But since the Father has relations to the other persons of the Trinity his love must also have reference to them and to their work. We therefore find many passages in which the love of the Father reflects the peculiar love and personal work of both the Son and the Spirit; so that while the Father has his own peculiar work and personal manifestation of love and while the Son has his, and the Spirit his, yet because of the mutual relations of the persons of the Trinity and also because the goodness of the divine nature is common to all, the love of one person has its perfect corresponding reflection and illustration in the love of the other. In the Father's love the love of the Son is also reflected and in the Son's love the love of the Father is reflected, while yet the personal manifestation of the love of each is preserved intact. The same is true also of the love of the Spirit. The Father loves the world, yet in many passages he is represented as loving particularly and individually, those whom he has given to his Son. The Son loves his own, yet he is represented in many passages as coming into the world which the Father loves in order to call

upon all men everywhere to repent and to invite all men everywhere to himself. There is here no confusion or contradiction, but only absolute consistency, when the peculiar relation of each separate person of the Trinity to the world is kept in mind, and the Scripture is construed with reference to their respective office-work.

We thus arrive at a more intelligent interpretation of the passages in question, in which the love of God would at first sight appear to be not only universal in its extent but also uniform in quality.

We perceive,

1st. That this love—represented as universal is the love of the Father, and that it is represented as universal in the Scriptures simply because of the Father's relation to the race.

We perceive,

2d. That this love has two very clear divisions corresponding to the manifestation of the divine love by the Second and Third persons of the Trinity, which divisions must never be ignored or obscured in any dogmatic deliverance.

Should the love of God be so represented as that it should be made to appear that God—the Triune God, exercises and manifests to all men everywhere, collectively and individually the same love, without any determining distinction, then will very great harm ensue instead of the great good that is by some anticipated. The doctrine of a divine love which is not only universal but uniform is equivalent to a doctrine of universal election. Such a doctrine, if accepted, would destroy the sense of responsibility, and render sinners thankless and careless. The doctrine of particular love, however, and of an outflowing particular election—all in the secret purpose of God, and made known only by such repentance, faith and love as are enjoined on all men, has no such effect but rather the reverse.

If then the teaching of certain passages relative to God's universal love be not clear, let them be made clear in the illustration and exhibition of that love afforded by the separate persons of the Trinity. Or let them be interpreted by such other passages of Scripture as set forth plainly the very quality of that love which is represented as universal, and in which even, its peculiar manifestation in each person of the Trinity is exhibited. With two

such passages, both from a single epistle of Paul, I close. (Titus ii. 12-14 R. V., and iii. 4, 5 R. V.) "For the grace of God hath appeared bringing salvation to all men, instructing us to the intent that denying ungodliness and worldly lusts, we should live soberly and righteously, looking for the blessed hope and appearing of the glory of our great God and Saviour, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a people for his own possession, zealous of good works." "But when the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration, and renewing of the Holy Ghost."

THE POSITION OF THE EARLY CHRISTIANS UNDER ROMAN LAW.

REV. JOHN M. MECKLIN, PH. D., EASTON, PA.

The position of the first Christians under Roman law was determined by that of the Jews. The Church was looked upon as a Jewish sect during the first three or four decades of its existence. This was natural as the earlier converts came from the ranks of the Jews. So far as we know, the first official recognition of Christianity as an independent sect was made under Nero in 58 A. D. This distinction drawn for the first time between Judaism and Christianity, was still further accentuated by the events of the years 64 and 70 A. D. It is safe to say, that up to that period the status of the Christians under Roman law was not materially different from that of the Jews.

The position of the Jew under the Roman empire was an exceptionally favored one. His religion was legally acknowledged (*religio licita*) and enjoyed special concessions. The Jew could send his temple tax to Jerusalem from all parts of the empire unmolested. The right of association for religious purposes so jealously withheld from other peoples was freely accorded to the Jews. The Jewish community enjoyed a separate and autonomous life. The Jew was not required to appear in court on the

Sabbath. Scruples as to Sabbath observance also exempted him from military service. To him alone concession was made in regard to the growing emperor-worship. Claudius decreed that it should not be required of the Jews (Josephus, *Antiq.* xix. 5, 2). These and other privileges were enjoyed by the Christians in common with the Jews and were no small factor in the spread of the new faith. All the opposition experienced during this period, with rare exceptions (Acts xix. 28 f.), came from the Jews, not the Romans. When the Roman authorities did interfere it was rather to protect the Christians against the Jews than to oppose them (Acts xix. 37; xxv. 27; xxii. 26 f.).

As the new sect began to spread, however, men became better acquainted with its characteristics. In Asia Minor, which soon became its stronghold, Christianity first received its distinctive title (Acts xi. 26). Disturbances broke out in 52 A. D., in Rome, between Jews and Christians and, although Claudius did not distinguish between them (Suet: *Claud.* § 25), we know that six years later Pomponia Graecina, a Roman lady, was accused and subjected to a trial on the charge of having accepted the new faith. During the Neronian persecution (64 A. D.), there was no doubt in the popular mind as to the separate existence and distinctive traits of the new sect. Tacitus describes them as "those popularly called Christians and hated for their crimes" (*An.* xv. 44). It is evident that now the Roman authorities must determine what are the rights of the followers of this new religion under Roman law. This took place not by any specific legislation but rather by the establishment of a precedent and just what this was and how it came about will appear when we examine the charges brought against the Christians on trial.

The majority of the charges brought against the Christians fall under one of three categories: (a) incest and child-murder, (b) apostasy from the Roman religion, and (c) lese-majesty.

I. We have already mentioned the "crimes" (*flagitia*) popularly ascribed to the Christians according to Tacitus. The frequent and lengthy denials of them by early Christian writers explain more definitely as to their nature. Eusebius calls them Thyestian meals and Oedipodean connections (*H. E.* v. I, 14). These are terms derived from the myths according to which Oedipus wedded his own mother and Atreus, to revenge himself,

killed the children of his brother Thyestes and placed their flesh before him at a banquet.

It is surprising to us that such fearful slanders concerning Christians should ever have been disseminated and accepted by educated and ignorant as true. We scarcely need to affirm that they were baseless. Moreover, it does not follow that because of them the Damoclean sword of accusation and trial hung over the head of every Christian. When, however, in some inexplicable way a child disappeared or a report was started of atrocities committed by the Christians at their nightly gatherings, the smouldering hate of the masses would burst into flame. And if to the constant suspicion always associated with the hated Name was added the testimony of tortured slaves, as sometimes happened (Euseb. *H. E.* v. I, 14), and the accused confessed himself a Christian, the judge sharing in the popular belief, would naturally see in this confession a confirmation of his guilt. Hence, without the enactment of a specific law condemning Christianity, we have *arising from the confession of the Name a presumption as to the commission of the crime*. In the trial of a pagan accused of incest or child-murder everything depended upon the proof of the charge. In the case of a Christian, however, the judge viewed the case as decided upon the confession or denial of the Name. As Tertullian says, it was a question of *confessio nominis, non examinatio criminis* (*Apol.* 2).

This explains to us the peculiar course followed by an advocate charged with the defence of a Christian. He saw his only chance of saving his client in a denial of the Name.* For the judge knew that no true Christian could ever be brought to the twofold denial of his faith by word of mouth and by sacrificing to the gods and the emperor's effigy—the usual tests at such trials (cp. Pliny; *Ep. ad. Traj.*, 96, 5). When, therefore, the accused made such a denial it was taken as proof that he was not a Christian, and hence innocent, for all *prima facie* evidence of his guilt had been removed. We have, then, this strange condition of things. When a pagan was tried for incest or child-murder his denial was not accepted, the judge often subjecting him to physical torture to elicit a confession. When a Christian was tried his advocate

*Tert. *Apol.* 2: Vis ergo neget se nocentem, ut eum facias innocentem, et quidem invitum jam, etc.

subjected him to a species of mental torture trying to get a denial of the Name, for upon such a denial and without further investigation of the charge the judge would set him free.*

This charge figured largely in the Christian processes from Nero until the middle of the second century. It was doubtless known also to New Testament writers. How else can we explain the emphasis laid upon the Name in I. Pet. iv. 14: "If ye be reproached *for the name of Christ* happy are ye." Again in v. 16: "If any man suffer *as a Christian* let him not be ashamed." John wrote to the church at Pergamos where the first altar to Roma and Augustus was erected: "I know thy works and where thou dwellest even *where Satan's seat is*; and thou holdest fast *my name*" (Rev. ii. 13).

II. A second charge often brought against the Christians was that of *apostasy* from the national religion, or in the case of one not a Roman citizen, the attempt to proselyte.

As the new faith spread, men gained a better knowledge of it, and the charges of incest and child-murder became less frequent. Moreover, as Christianity penetrated the family and social circles it became more difficult to suspect a mother, a brother, or even an intimate friend of such terrible crimes. We have now, however, to deal with a charge the frequency and danger of which increased with the spread of the new religion. Before, we had a question of morals, where the law interposed in the interests of society. Now, the issue is political and the authorities interfere not only in the interests of good government but of self-preservation. A glance at the religious conditions of the period will explain what we mean.

It is a familiar fact that as the Roman empire grew the citizens of Rome came to form a body apart from and superior to the conquered peoples. This Citizen-State had its special privileges and special religion. They made no attempt to force their religion upon the conquered nations. The subject peoples were allowed their own gods, not out of humanity or regard for liberty of conscience, but simply because they were subjects and had no right to the religion of the conquerors. It became the custom, however, to grant the boon of Roman citizenship to deserving cit-

*Tert. *Apol.* 2: *Ceteris negantibus tormenta adhibetis ad confitendum, solis Christianis ad negandum*; cp., also, Justin, *Apol.* I., 4.

izens of conquered countries, and when this was done it was natural to require the one receiving this gift to acknowledge the supremacy of the gods of Rome. This was a *sine qua non* of Roman citizenship. For, in spite of an outward show of liberty in religious matters, there was one fixed principle governing Rome's policy, namely, that every citizen of a conquered land, as well as every Roman citizen must remain true to his national religion. The corollary of this was that every Roman citizen who fell away from the national faith or every non-Roman citizen supporting propaganda the object of which was to proselyte Roman citizens was subject to the severest punishment. For the most part this principle was enforced with regard to Judaism and Christianity. The apostasy of a Roman citizen to either of these religions exposed him to swift punishment. The reason is not far to seek. Unlike their rivals, neither Judaism nor Christianity were tolerant religions. One might worship at the altar of Isis, as did Domitian, and still be a good Roman. The language of Sinai, "Thou shalt have no other gods before me," did not apply to them. But when a Roman citizen became a Christian he had to turn his back forever upon the religion of Rome.

If then a Roman citizen could not become a Christian or a Christian a Roman citizen without violating the law, why do we hear so little of trials at law on the charge of apostasy or proselyting? Surely it was not possible to preach in the great centers, Alexandria, Antioch or Rome, without converting Roman citizens to the new faith. How account for the fact that Paul was permitted to champion the Christian cause so zealously and yet enjoy the rights and privileges of Roman citizenship? In the first place, we must remember that this whole question depended very much upon the spirit of the age. There were times when men were orthodox in their inclinations and naturally opposed all apostasy from the national religion. It was during such a period that Polycarp was martyred (155 A. D.). None were more sensitive to this influence of the *Zeit-Geist* than the provincial governors. For, in addition to their rights of criminal jurisdiction they also possessed certain police powers among which was the right to interfere for the conservation of orthodoxy among Roman citizens. We can readily understand that they would be vigorous or lax in the exercise of these functions just as they

felt or did not feel the spur of public opinion. Furthermore, the social or political position of the offender made a great difference in the eyes of the Roman officials. Paul, a Jew of Tarsus, might champion Christianity, although he was a Roman citizen, without causing great scandal, especially as his citizenship was inherited not presented to him. But the case was very different when the offender was Pomponia Graecina, the wife of a consul at Rome (Tac: *An.* xiii. 32), or a member of Domitian's own family (Dion Cass., lxvii. 15). The disastrous effects of such apostasies upon the national religion could not be overlooked. Finally the individual spirit of the provincial governors, who exercised such great authority in these matters,* was a most important factor. If the governor of a given province chanced to be a stickler for the national faith he could of course make it very unpleasant for all apostates or proselyters. But as it was to his interest to live at peace with his subjects and as the average Roman governor paid little attention to matters of religion, we may safely infer that in the provinces at least Christian processes of this kind were comparatively rare. In fact, all the trials for apostasy of which we have any knowledge occurred in Rome and among members of the upper classes where, as we have seen, the authorities could not afford to ignore them.†

(TO BE CONTINUED.)

JOB'S PHILOSOPHY OF AFFLICTION.

PROF. WILLIAM BRENTON GREENE, JR., D. D., PRINCETON, N. J.

We have this in Job i. 21: "Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah."

The Patriarch's oxen and asses have been stolen. His sheep have been destroyed by a thunderbolt. His camels have been seized and driven off. His servants have been killed at the same time. A tornado has struck the house of his eldest son and all

*As to the extent of these powers, cp. Harnack: *Das Edict des Antoninus Pius*, p. 47.

†For an enumeration of cases of this kind, cp. Conrat: *Die Christenverfolgungen im röm. Reiche*, p. 49, n. 76; and Mommsen: *Der Religionsfrevel nach röm. Recht*, in *Die Hist. Zeitschrift*, vol. 64 (1890), p. 408.

his ten children have been crushed under the falling walls. Without the slightest warning, within the same moment, successive messengers bring these terrible tidings. Blow follows blow so rapidly that it seems as if all come together. At one minute his possessions make him "the greatest of all the children of the east;" and his family render him, perhaps, the happiest. At the next he is destitute of everything as when he was born: not even one product of his long and active and God-fearing life remains. Yet he is not dazed: he is too strong for that. Neither is he unaffected: he is too true for that. He realizes exactly what has happened: he feels fully what has occurred. He goes into the deepest mourning. He says, "Naked came I out of my mother's womb, and naked shall I return thither." And then he adds, "Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah." It is thus that he explains his pitiable and awful condition.

This is the true philosophy of affliction. Job did not make any mistake, nor did his extreme grief turn him away from his duty. He accounted in the right way for the trouble that had come to him. He behaved in the right manner under the stroke which had prostrated him. "In all this," the inspired narrative goes on to relate, "Job sinned not, nor charged God foolishly" (Job i. 22).

Job's is also a practical philosophy. He was not one who may be admired, but who cannot be imitated. On the contrary, we cannot remember his situation and not feel that the height which he reached should be attained with comparative ease by us. As Dr. W. H. Green wrote, "Job went into his trial destitute of many of those firm supports and grounds of consolation, which are now so plentifully supplied to suffering saints. Those revelations had not yet been made, upon which the believer now so firmly rests his hope in times of deep distress. He grappled with the mystery of affliction in all its unexplained darkness and difficulty until his own soul found rest. Hence, where he finds firm footing other children of sorrow may safely tread."

I. The reason for affliction. The patriarch does not take any of the views now prevalent. He does not ascribe his troubles to chance. Events are not so unrelated and so uncontrolled that they occur without reason. The wheel of fortune simply proves unfavorable to Job as it has to many since: the whole matter is

unexplained; it has no explanation. Yes, it has; and that a self-evident one. The patriarch may not understand the wisdom of the schools, but he has a view of the world which makes it impossible for him to think of anything as without reason. As high above all and sovereign over all he conceives of the self-existent God, "that shaketh the earth out of its place, and the pillars thereof tremble; that commandeth the sun, and it riseth not, and sealeth up the stars; that alone stretcheth out the heavens, and treadeth upon the waves of the sea; that maketh the Bear, Orion, and the Pleiades, and the chambers of the south; that doeth great things past finding out, yea, marvellous things without number" (Job ix. 6-10): and, therefore, when sorrow overwhelms him so suddenly and so mysteriously, Job accounts for it as he would for anything else; he refers it to God. "Behold, he seizeth the prey, who can hinder him? Who will say unto him, What doest thou" (Job ix. 12)?

Neither does the patriarch ascribe his trouble to fate. He does not conceive of events as necessary; and so, though most closely related and absolutely controlled, as taking place without reason. They could not but be, and they could not be other than they are—this is *the* reason for them, this is all that can be said in explanation of them. In a word, blind force is the reason of all things, and this is a reason in which there is no reason.

Such fatalism is probably the popular philosophy. When our lamented President was assassinated, the explanation in which very many avowedly rested was that "his time had come." The event had to be when it was and as it was. It would have been the same if more precautions had been taken and if no precautions had been taken. It was President McKinley's fate. That was all that there was to it.

Not so thought Job. He believed in fate no more than in chance. How could he? He referred everything to God, and he regarded him as the personification of wisdom and his ordinances as the highest expression of reason. "God understandeth the way *thereof*," he said, "and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make a weight for the wind: yea, he meteth out the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder; then did he see it, and de-

clare it; he established it, yea, and searched it out" (Job xxviii. 23-27). Such a faith leaves nothing to blind force. It believes in the absolute sway of reason.

Nor, once more, does Job explain his afflictions by the operation even of rationally created and ordered forces of nature. He does not conceive of God as having planned these and set them working and then left them to go of themselves. This is the view, practically if not always theoretically, of perhaps the majority of scientists in our own day. They usually admit a divine Creator; they often admit a divine Preserver: but they commonly regard nature as self-evolving and self-regulating. A modification of this way of thinking characterizes not a few deeply religious minds. While they would not deny the sovereignty of God, they do assert that it is necessarily limited within what they are pleased to call the sphere of the ills of life. These are wholly explained by our own sins or by our circumstances or by the combination of both. God, either directly or indirectly, is the author of our blessings, but nature alone is responsible for our afflictions.

This, clearly, is not that philosophy which, as we have seen, God approves. Even if we could conceive of a man of Job's evident intellect as holding any view so inconsistent, his own language would contradict us. He distinctly sets it aside. He is told, that his oxen and asses have been stolen by the Sabeans; that his sheep have been destroyed by a thunderbolt; that his camels have been driven off by the Chaldeans; and that his children have been overwhelmed by a tornado. He does not accept any of these explanations as ultimate. "Jehovah gave, and Jehovah hath taken away" is his comment. His philosophy of affliction is that God sends it.

Of course, this position is not at variance with the truth in the views just stated. Though nothing happens by chance, many things may seem to us to do so: we cannot discern their reasons. Though there is no stream of necessity or fate, every event is as certain as 'if there were: God's plan will surely be carried out; it includes all things; and he knows the end from the beginning. Though nothing occurs without his knowledge and control, he exercises the latter in accordance with the forces of nature: he so created and predetermined them that he might use them as "ministers of his to do his pleasure."

Nor is it otherwise in his relation to the Prince of evil himself. *He* is always the agent and the only agent of temptation. "God cannot be tempted with evil, and he himself tempteth no man" (James i. 13). It was Satan that inspired the Sabeans and the Chaldeans to kill Job's servants and seize his cattle. It was Satan that availed himself of the thunderbolt and of the tornado to increase the patriarch's misery. It was Satan who in both these ways sought to make Job curse God. It is Satan who is the author of all our temptations, whether these come to us through adversity or through prosperity. This is a truth which cannot be emphasized too strongly. And yet, as Job realized, this is never the ultimate explanation even of our temptations. God is sovereign over Satan as truly as over the forces of nature. He no less than they is the creature of Jehovah, and equally with them enters into his eternal plan, and as they, in strict accordance with his own malignant nature, is used by God for his own glory. How God's bare permission could have been *certain* to result in the holy angel that Satan was created turning himself into the foul fiend that he became; and how Satan himself without any external temptation, could have thus debased himself,—these are mysteries apparently insoluble by the finite mind: but nothing could be revealed more clearly than that Satan, too, is absolutely under divine control. Behold him on the occasion that we are considering. He appears with the sons of God; and like them, he comes to present himself before Jehovah. What an acknowledgment of his subjection to him! Equally with the angels, he is the servant of God and cannot disobey him. True, there is evil in his head and heart, and he alone is the author of it and so culpable for it. Already he is plotting against Job and against God. He would expose Jehovah's favorite as being at bottom no more righteous than others, and thus he would put to shame Jehovah himself. *But* he dares not attempt this without permission. He does not even venture to broach the subject until God affords him the opportunity by asking him, "Hast thou considered my servant Job? for there is none like him in the earth." Nay, beyond this is the sovereignty of God manifested. As our Confession of Faith well says, "the providence of God extended itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and

powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends" (Conf. of Faith, v. 4). Thus Jehovah tells Satan just how far he may tempt Job. "All that he hath is in thy power; only upon himself put not forth thy hand" (Job i. 12). Even, therefore, when affliction is the work of the great Adversary himself it is true that the ultimate reason of it is to be found in God. This is the supreme truth with reference to it. In the last analysis, he, and he only, hath sent it. "Jehovah gave, and Jehovah hath taken away."

II. The true attitude toward affliction. What should be its effect upon the life? This, too, the patriarch shows us. In the same breath with which he says, "Jehovah gave, and Jehovah hath taken away," he adds, "Blessed be the name of Jehovah." This does not mean that he did not regard the blows which had fallen on him as really blows. The conviction that it was God who had afflicted him did not make the affliction itself any the less distressing to him. Neither was his suffering mitigated by the reflection that God intended it to "work for him more and more exceedingly an eternal weight of glory." This blessed truth so familiar to us had not yet been revealed. Nor was the patriarch's attitude one simply of submission to the inevitable, even though that was conceived as the will of the personal God. *The* characteristic of Job's philosophy of affliction, as always of the true philosophy of it, is that it is *positive*. Not only does it keep him from murmuring at what has befallen him; it prompts him at once to gratitude for what he has lost. Though Jehovah has taken away his children and property, he blesses him for having bestowed them in the first place. As Dr. Green has said, "the bitterness of his loss is made the measure of the preciousness of the blessing God had given. Every pang that now rends his heart is a fresh proof how gracious God has been." Such is the practical result of the philosophy that it is God who sends trouble.

III. The explanation. Why should the conviction that our afflictions are to be referred ultimately to God enable us to regard them as we have just seen that Job did. The answer to this inquiry our limits permit us only to outline.

1. That it is God who sends trouble assures us that it cannot be a mistake. It comes from one who is infinite in knowledge and

wisdom, and so incapable of an error of judgment. Hence, it must be perfectly adapted to its purpose. On no one, however, of the hypotheses considered would there be any ground for believing this. Chance excludes wisdom. So does fate. By themselves the forces of nature cannot guarantee it. Satan often overreaches himself. It is only as we trace our affliction to God that we can have the comfort of knowing that at least it has been ordered wisely.

2. Because it is God who sends trouble we may be as sure that it is right. He can neither do nor conceive evil. As, therefore, as we have just seen, his purpose in afflicting us cannot miscarry; so it itself must be what it ought to be. But on no other view than Job's can we be certain of this. Either chance or fate is a conception which forbids the thought of right or of wrong. The forces of nature, unless regarded as controlled by a person, exclude the moral outlook. If trouble is ascribed to Satan, its purpose, like his nature, must be evil. Thus it is only because it is God who afflicts us that we can be sure that it is all right. Must not every one who loves the right be helped and comforted by this?

3. That it is God who sends trouble proves that our affliction is good as well as right. Job was not aware of this, at least at first, but we should be. It has been clearly revealed, both that Christ is Lord of the universe, and that he is "head over all things to the church." It is not more certain, therefore, that nothing can happen contrary to his will than it is certain that whatever happens, it must contribute to the true interests of his church. Indeed, to redeem, sanctify, and glorify her,—this is his righteousness. He may cast her into the furnace, and she will deserve it; but his primary purpose will be that she may "come forth as gold." It would seem to be self-evident, however, that only one who, like Job, makes God sovereign can believe that such must be the outcome of his as of all afflictions. Can there fail, then, to be great comfort for the Christian in this philosophy? What on earth should be so precious to him as the church for which his own Redeemer gave his life?

4. Because it is God who sends trouble, we may be sure that it is specially good for the Christian to whom it comes. In God's administration the advantage of the individual is never sacrificed

to the general interest. On the contrary, the latter is promoted by means of the former. Though he contemplates a redeemed race, he chose each member of the ransomed host in Christ Jesus before the world was. Though he sent his Son to be "the propitiation for the whole world," he loved each one of his own and gave himself up for each one of them. To the cry of the least one of his children his ear is ever open. He understands afar off the thoughts of each one of them. He calls each one of them by name. He has numbered the very hairs of their heads. Therefore, as "head over all things to the church," he is head over all things to each member of it; and so we are taught that "all things work together for good to them that love God, even to them that are called according to his purpose." It is distinctly through the highest good of each one of them that the good of the whole is to be secured. Outside of Job's philosophy, however, there is no basis for such a doctrine as this. If the will of Satan be the ultimate reason of our trouble, then, of course, it must be evil for us and only evil. If, on the other hand, it be due finally to any merely natural process, the individual is bound to be more or less sacrificed. Thus "natural selection," as also those teach who would exalt it most, would develop the species through the destruction of all but its strongest members. It is only when we conceive of everything as determined by a divine election that we can have rational ground for the belief that even for the poorest and weakest and most unworthy of God's children each one of their afflictions is "working out more and more exceedingly an eternal weight of glory." *God* alone could or would choose thus. Must not this reflection dispose us to bless him, as Job did, for what he gave even when he takes it away? The very taking of it away is the expression of his grace to us.

5. It is more. It is the unique occasion and revelation of his sympathy with us. "He is afflicted with us in all our afflictions." When he sends us into the furnace of affliction that we may "come forth as pure gold," though he himself needs no purifying, he leads us into it, he walks with us in it, he is the last to leave it. Now will not this sympathy derive its supreme worth just from the fact that it is God who sends us into the furnace? This insures the intelligence of the sympathy. God must know just what we are suffering as well as how much we can bear; for he

determined it as well as created us. Again, it makes the sympathy infinite. The second-rate God that modern thought conceives of is not infinite, and so is not God : the affliction that he may not be conceived as sending he is, nevertheless, powerless to prevent. Finally, it is the very fact that God does send trouble himself that gives to his sympathy a depth and tenderness that otherwise, even as God's, it could not have. It is precisely when and because the mother chastens her child herself, that she feels most keenly that she and he are one. What wonder that Job could say, "Jehovah gave, and Jehovah hath taken away ; blessed be the name of Jehovah." To appreciate that it is *God* who sends trouble must have this issue.

Current Biblical Thought.

Professor Ramsay's Corroborations.

In the closing numbers of *The Expositor* for 1901, there appear two articles by Prof. W. M. RAMSAY, D. C. L., LL. D., which, like all his contributions to the understanding of the historical background of the New Testament, bring fruitful facts to observation. In the November number, under the title *Corroboration*, he adduces certain considerations which support conclusions announced by him in previous publications. The first of these concerns his contention that the first census of Augustus, which should properly have been carried out in the year 8-7 B. C., might well have been delayed in Palestine until the year 6, which is the earliest possible year for the birth of Christ. He is now able to point corroboratively to the delay of nearly two years in administering the oath of allegiance in Paphlagonia after the death or deposition of Deiotarus Philadelphus. In this he justly finds an illustration of the slow execution of such measures. The second corroboration he adduces respects his suggestion that the records of the censuses might be consulted even by private persons. He is now able to point to an Amherst Papyrus in which a record is preserved of this very thing having been done. He also points out that both MOMMSEN and LIEBERMAN independently agree with his view that the primary object of Augustus' censuses was statistical rather than directly administrative. The last corroboration he adverts to concerns his opinion as to the rank and means of Paul. He is able to show that it is an entire mistake to imagine that freedmen in the Eastern cities were likely to be obscure or poverty-stricken people; and to cite

MOMMSEN for his judgment, that, in any event, Paul as a citizen by birth from Tarsus must be supposed to have belonged to the local aristocracy. "The natural and reasonable inference from these circumstances, if fairly weighed," he concludes, "is that Paul was brought up in a family where the splendid opportunities that lay before the Roman Tarsian citizen were properly valued, and where, therefore, the children must have grown up familiar with these opportunities, and been educated accordingly."

The Cities of The Pauline Churches.

The article in the December number is especially welcome as the beginning of a new series of those historical comments on the epistles of the New Testament which have brought us so much that is valuable in the way both of information and of suggestion. It seems that the series on I. Corinthians is meanwhile to be intermitted, pending a maturer consideration of some points of difficulty. In the interval Prof. RAMSAY turns his eyes towards John's letters to the Seven Churches of Asia, and Paul's letters to Colossians and Timothy. The present paper undertakes to give a preliminary insight into the general characteristics of the great Graeco-Asiatic cities in which the Pauline churches grew up. They were new foundations of the Greek kings, designed to be at once garrisons and centers of educational influence. Their population was largely exotic—Greek and Jewish—and the privileges, the very existence, of the new fabrics thus raised, were directly dependent on the kings. "The language of the settlers was Greek, the language of trade and education; and it

was through these cities that a veneer of Greek civilization was spread over the Asiatic coasts. . . . One has to go as far east as Syria and Armenia before one finds evidence of a native oriental language maintaining itself under Christianity and demanding for itself a translation of the Scriptures. Further west, Christianity came in a Greek garb and imposed its language on its adherents." "The interest and importance to us of this moment in society lies in the fact that Pauline Christianity arose in it and worked upon it,—Paul conceived that his mission was to regenerate it, and the plan which he saw to be the only possible one was to save the Jew from sinking down to the Pagan level by elevating the Pagan to the true Jewish level."

Professor Ramsay's Limitations. In this last remark, we may, perhaps, see a hint of the limitation in the aid which the student of the New Testament can expect to derive from Prof. RAMSAY. Of course, Prof. RAMSAY would not allow that the conception of his mission which is here attributed to Paul was all that he had it in his mind to do. Even so, however, the statement is so gravely inadequate as to be misleading. Was Paul fundamentally a social reformer? Was his standard of the elevation to be desired for the Gentile the present attainment of the Jew? The reading of two pages of his epistles is sufficient to throw the inadequacy of such suggestions into a glaring light. He conceived himself called directly of God to the mission of proclaiming an entirely new Gospel, no less a stumbling block to the Jew than foolishness to the Greek; and with an issue so little of this world that it could reach its goal only beyond the grave. The same limitation in point of view is even

more sharply brought to the reader's attention in a passage in the November number, where Prof. RAMSAY disclaims any intention in his whole study of whether "Jesus was born at Bethlehem" to defend the miraculous nature of the birth of Jesus. Mr. F. C. CONYBEARE, he says, has "argued very ingeniously and plausibly that there was nothing supernatural in that event, and that nothing miraculous is implied in Luke's first chapter." "He may be right, or not," he adds. And again: "What precisely is meant in Luke's first chapter I am unable to specify in detail; and I neither accept nor reject the very able and bold theory stated by Mr. CONYBEARE. I do not think that something miraculous or supernatural must necessarily be implied: on the contrary, the phrase 'superhuman but not supernatural' seems to be a very reasonable distinction to make." How can one read the opening chapters of Luke and doubt that what is described is supernatural? What we wish to note, here, however, is that for all that goes beyond the purely historical background of the narrative,—whether of Paul's mission or of Jesus' advent,—Prof. RAMSAY has no eye; he has accordingly no guidance to give. We must not fail to take account of this, lest we appeal to him for aid where he has no aid to give. Meanwhile this must not abate our gratitude to him for the rich help he brings us in his own proper sphere of information.

Professor Terry on the Virgin Birth. What Prof. RAMSAY declines to have an opinion upon Professor MILTON S. TERRY, of the Garrett Biblical Institute, offers to help us to form our opinion upon, in an article in *The Methodist Review* for November-December, 1901, entitled "The Miraculous Birth of Jesus Christ" (pp.

891-902). Prof. TERRY's method is to adduce the main grounds of doubt that have been alleged as to the miraculous conception, such as the silence as to it of Mark, John and Paul, the noteworthy differences in the accounts by Matthew and Luke of the historical occurrences accompanying it, the ignorance of it evinced by the neighbors and even by the family of Jesus, and the like—and to offset these difficulties by the plausible explanations of them that have been suggested. The result he supposes to be at least to leave the question *sub lite*. Then he offers a body of correlative facts which appear to him to render it easier to believe in the miraculous birth,—such as the more richly attested fact of the resurrection of Jesus, the well-attested fact of his ascension, the credible testimony to his miracles, his obvious superiority in nature to all other sons of men. Would not an exceptional origin be only natural for such an exceptional being, living so exceptional a career, and issuing in such an exceptional end? Finally, Prof. TERRY enumerates the several distinguishable positions that may be taken up on the matter: that of those who deny the supernatural altogether; that of those who will accept the lesser miracles but deny the greater; that of those who stumble practically only at the virgin-birth; and, finally, that of those who self-consistently accept this too as the suitable and well-attested beginning of this supernatural life. The last is Prof. TERRY's own position. But he speaks now and again with some faltering, as one not himself untouched by the "modern" spirit.

**Professor
Terry's
Limitations.**

What are we to do with the prophetic announcement in Isaiah vii. 14, adduced in Mat. i. 22, 23? Prof. TERRY evidently

would not care himself so to adduce it in this connection. Of what importance shall the virgin birth be accounted in the Church? Prof. TERRY answers: "In view of all the considerations noticed in the present article, the Churches do well to refrain from erecting this one questioned fact into a distinctive and essential article of faith." In this odd sentence there appear to lie three affirmations that somewhat astonish the reader. It seems to be affirmed that the "Churches" do not erect the fact of the virgin-birth into a "distinctive and essential article of faith." What "Churches" *can* Dr. TERRY have in mind? Possibly some "Churches" which do not accept the Apostles' Creed? The fact asserted is—simply not a fact at all. All the Churches *do* erect this fact into an essential article of faith; and he who claims liberty at this point, claims a liberty which he knows is not accorded him by any Church in Christendom. It seems to be affirmed, again, that it would be well for the Churches to accord such a liberty. That is a matter of opinion with Prof. TERRY; and it is an opinion in which no one of the recognized Churches of Christendom agrees with him. And we should have said that it was an opinion astounding in the author of this article, were it not for the third affirmation which seems to be wrapped up in this remarkable sentence. For it seems to be affirmed, once more, that it is, "in view of all the considerations noticed in this article," that it would be well for the Churches not to erect the virgin-birth of our Lord into an essential article of faith. Prof. TERRY ought to know the drift—or at least the intended drift—of his article better than any one of his readers. We had humbly read it as an argument to show that the fact of the virgin-birth is beyond dispute; that its as-

sumption is the only "self-consistent position," the only "rational explanation of all the facts;" that it is a fact attested by a historically credible narrative, and finding "mighty support" "on other grounds;" so that "in view of these considerations," the Churches are right in believing it and preaching it and demanding faith in it of all who assume to preach their faith. We should be sorry to believe that Prof. TERRY's concessive "ifs" are not graciously expressed preparations for a *fortiori* arguments, but rather cautiously expressed licenses for doubt.

Professor
McComb on the
Harnackian
"Resurrection."

And are there really any who wish to be relieved of the necessity of believing in the miraculous birth at the beginning of the career of Jesus, who do not equally wish to be relieved of the necessity of believing in the miraculous "resurrection" at the end of it? Certainly the protagonists against the one miracle are the protagonists against the other. We pass, therefore, from a defence of the miraculous birth to a defence of the resurrection of Jesus. Prof. SAMUEL McCOMB, of Queen's University, Kingston, Canada, provides us with a very excellent one in the November number of *The Expositor*; directed against HARNACK's attempt to explain away the Resurrection, as repeated in his recent book on *The Essence of Christianity*. HARNACK's explanation is that belief in the bodily resurrection of Jesus arose out of an error of "a few women" who "glanced into the grave" and mistakenly thought it to be empty: thus a rumor of an empty grave was started, which gave occasion to "visions;" on which in turn a firmer belief in the resurrection was founded. The arbitrariness of the whole theory—its inadequacy to the

effects actually wrought—its frivolity even,—would effectually dispose of it. But Prof. McCOMB's method is to deal with HARNACK's construction from the exegetical point of view; and he easily disposes of it by the simple expedient of reading his New Testament,—a thing which HARNACK seems to have neglected to do.

Harnack as an Exegete.

HARNACK knows nothing of women in connection with the sepulchre, except what the New Testament narrative tells him. And the New Testament tells him, not that the women "glanced in," but that they "entered in;" not that they alone attested that it was empty, but that others followed them and "found it even as the women had said." This is typical of the whole of HARNACK's dealing with the narrative. Take another astonishing instance, "The story of Thomas," he says, "is told for the exclusive purpose of impressing on us that we must hold the Easter faith even without the Easter message: 'Blessed are they that have not seen yet have believed.' The disciples on the road to Emmaus are blamed for not believing in the resurrection even though the Easter message had not yet reached them." It must be premised that by the "Easter-faith," the "resurrection" in this passage, HARNACK means merely belief in life through death—in the persistence of existence through the experience of bodily dissolution: while by the "Easter message" he means the proclamation of a bodily resurrection emptying the grave. Prof. McCOMB has no difficulty in pointing out that in both cases the *Easter message had been received*, and the point of the rebuke was that the *Easter message had not been believed*. After the crushing exposure which Prof. McCOMB has made of HARNACK's dealing with the nar-

rative, it sounds inadequate to hear him quietly remark that it is evident "that a man may be a brilliant historian, and yet a very indifferent exegete." One stands in amazement at the spectacle of such frivolous treatment of texts which might be presumed to be in every one's hands. Or may a German accademical audience be counted upon not to have read the New Testament? We must not leave the impression that Prof. McCOMB confines himself to the exposure of HARNACK's bad exegesis. His article is an acute criticism of HARNACK's whole theory of Christ's "resurrection" and a solid exhibition of its inadequacy to meet the assured data of the narrative, to account for the historical situation that resulted and all its sequences, or to supply to the Christian heart a basis for either its faith or its hope. On HARNACK's view, Christianity never would have been born; no hope of immortality would ever have been generated in men; the most that Christ would have done would have been to achieve immortality for himself, while his life and death would serve only to throw into relief our hopeless guilt and shame and make it plain to us that we—alienated from God by sin and not, like Christ, in harmony with Him—are necessarily shut out of Heaven forever. Without "the Easter Message" there is for sinful men just no "Easter faith" and no "Easter hope" at all. B. B. W.

Problems of The Exile.

One-third of the current number of *Studien und Kritiken*, perhaps the best-known of German theological periodicals, is occupied with a criticism of two volumes that have just appeared under the titles, *The Servant of God in Deutero-Isaiah*, and *The Restoration of the Jewish Community in the Years 538-516*. These are companion-works,

and by the same author, SELLIN, whose earlier contributions to Old Testament criticism we have had occasion to notice in the columns of this department.

The booklet issued by SELLIN under the title *Zerubbabel*, was, it seems, only an advance-sheet of his results in the study of the 6th century. With great candor and good sense, this writer accepts the suggestions of some of his critics, and, from this point of vantage, with the weak places guarded and many objections answered in advance, he comes forward now with the comprehensive account of his position on the whole Jewish problem from the middle to the close of the 6th century.

A New "Servant of The LORD."

The longer study is that in which he traverses the whole question of the authorship, date, unity and significance of the fortieth to the fifty-fifth chapters of Isaiah. Readers of THE BIBLE STUDENT are aware how wide is the divergence between the views entertained by critics of all schools upon the question of the "Ebed" or Servant of the Lord, so frequently mentioned in the chapters named. The culmination of this question, in the great fifty-third chapter, must interest every Christian most deeply, for in that prophetic portrait he is accustomed to trace the features of the Saviour. But this prophecy arose out of some immediate need of the people of God to whom the prophet was sent, and it is not an easy matter to win from the Old Testament text, taken by itself, a clear picture of the temporary situation which was God's occasion for sending this revelation. Put simply, the search is for the true type, of whom Christ is the antitype.

Some have found in the Servant the whole people of Israel, taken collectively; others, the good kernel in

the worthless shell, the stock of the corrupt tree, or the remnant of a scattered race, that is, the few faithful ones who remained true to the covenant with God; and still others, finally, some individual in the nation. SELLIN adheres to this last view, and does not content himself with simply making the contemporary representative of the royal house that Servant. He singles out Jehoiachin as specifically the man of whom these prophecies were first uttered, though he grants that they may not have been connected with him when the whole book was put together.

King
Jehoiachin as
The Servant.

Whatever we may think of the theories as to the date and authorship of the book required by such an interpretation of the Servant, it is interesting to note some of the reasoning by which the author seeks to buttress his position. We are told in the brief account in II. Kings xxiv., that King Jehoiachin *went forth* from Jerusalem to Nebuchadnezzar, while the king of Babylon was besieging the city, and thus, after a reign of but three months, he was deported to Babylon, and his uncle Zedekiah was put on the throne to succeed him. Now, SELLIN makes out of this very non-committal account in Kings, a story of heroic personal self-sacrifice for the good of the nation and the salvation of Jerusalem. He holds that the evil judgment passed upon this king in the 9th verse of that chapter, has solely to do with Jehoiachin's relation to the Deuteronomic law concerning the place of worship, and that the real judgment of his contemporaries and of posterity is reflected in the writings of Jeremiah and Ezekiel.

For the judgment of the former prophet, he has the passage, Jer. xxii. 24-30. Undaunted by the apparently

unfavorable tone in which Coniah (i. e., Jehoiachin), is there addressed, he succeeds, to his own satisfaction, in proving that that king was popularly regarded as especially the favorite of Jehovah. For Ezekiel, he has the two Parables, that of the cedar and that of the lioness' whelps (chapters xvii., xix.), from which to draw conclusions on the contemporary judgment of the captive kings. Disregarding the evident inapplicability of Ez. xix. 6, 7, to Jehoiachin alone, and interpreting ch. xvii. quite out of connection with the great principle of individual responsibility enunciated in ch. xviii., he draws the conclusion that for this prophet and for his contemporaries, Jehoiachin was the sole lawful representative of the Davidic house, the only one "whose right it was" to hold the sceptre, Ez. xxi. 32 (E. V. 27).

Does He Fit
Isaiah liii.?

Now if there is one element certain and fixed in the exegesis of the fifty-third of Isaiah, it is the element of vicariousness. And it is in his effort to connect with Jehoiachin a story of self-abnegating devotion designed to save the guilty nation, that the author is at such pains to revise the general estimate of that king. It 'is quite another question whether, in view of the scientific exegesis of the whole chapter, Jehoiachin, for whom a vicarious sacrifice has thus been made out with so much care, will fit the features of the Servant of the Lord as there portrayed. Are we indeed to weaken up the *death* of the Servant there repeatedly alluded to, into a mere willingness to suffer death, plus an actual experience of deposition and banishment? Are we to see in the honor paid by Evil-merodach to the captive king long years afterward the motive for the triumphant hopes voiced in the closing verses of the chapter?

These are questions which even one disposed to look favorably upon an individualistic interpretation of the Servant, may well hesitate to answer in the affirmative. Till the new volumes themselves appear, we may safely join with the reviewer, ROTHSTEIN, of Halle, in rejecting the most part of those suggestions in SELLIN'S book which are peculiarly his own, while acknowledging with gratitude the new interest with which they invest for us the fate of the last-surviving king of ancient Israel.

**A New Study
Of the
Restoration.**

The second volume is noteworthy for two things. In the first place, it shows the wholesomeness of the author's historical judgment, in the main, in his hearty acceptance of the trustworthiness of the biblical books as historical sources for the period from Cyrus to Darius. SELLIN accepts and builds upon the work of MEYER, to whom is due, more than to any one else, the turning of a tide of radical criticism which threatened a half-dozen years ago to submerge all the foundations of Jewish history. That attack was so suddenly made and yet so promptly met, that few on this side of the ocean realized what was going on. Nor could the Biblical scholar be certain that all danger was past, until now, when he sees a critic, by no means inclined by faith or disposition toward conservative positions, accepting the conservative historical results as final, and himself assisting in the work of laying those founda-

tions deeper. This SELLIN does.

The other feature of the book which deserves remark, is the acceptance by the author of two positions hitherto held by only one eminent historian of Judaism, the one who first advanced them. The first is, that the visions in Zechariah (chapters i.-vi.), should be interpreted in an historical, progressive sense, as a kind of Apocalyptic of actual past events, instead of as a prediction of the future. And the other is, that Nehemiah's return to Jerusalem is to be placed *before* that of Ezra. On these two points, judgment may still be reserved. They will without doubt be fruitful of wider studies and debates.

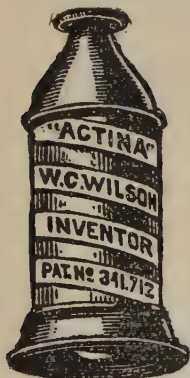
It is interesting to note also, that SELLIN still holds fast to the theory that Zerubbabel did actually attempt to set up a Messianic kingdom, and was miserably punished by the Persians, who of course regarded it as a revolt from their overlordship. Though yielding many of the arguments in favor of this theory which he had put forth in his earlier work, he still clings to the theory as a necessary outcome of the Messianic preaching of the 6th century prophets, and as a needed explanation of the weak and helpless condition in which Nehemiah afterwards found the Jewish people. His arguments are now more than ever *a priori* reasoning, which a slightly different construction of the course of the Jewish Restoration renders entirely unnecessary.

JAMES OSCAR BOYD.

DEAFNESS CURED

By No Means Until "ACTINA" Was
Discovered.

Ninety-five per cent. of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them



respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, free. Address New York and London Electric Association, Dept. 349, 929 Walnut Street, Kansas City, Mo.

The Next Great Awakening

By DR. JOSIAH STRONG

(Author of "Our Country," "New Era," etc.)
12mo. cloth, 75 cents.

A study of the great religious revivals of the past convinces Dr. Strong that there are certain scriptural truths, which, if preached to-day, will bring about a great awakening in this country.

THE BAKER & TAYLOR COMPANY,
NEW YORK.

SOME INTERESTING FIGURES.

Capital Stock of the Four Great Banks of the World,
December 31, 1899.

Bank of England,	-	-	\$86,047,935
Bank of France,	-	-	36,050,000
Imperial Bank of Germany,			28,560,000
Bank of Russia,	-	-	25,714,920
Total,	-	-	\$176,372,855

Funds held by the Mutual Life Insurance Company for the Payment of its Policies, December 31, 1899, **\$301,844,537**

Or \$125,471,682 more than the combined capital of these famous banks.

The new form of policy of THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, Richard A. McCurdy, President, provides:

- 1st—The SECURITY of \$301,844,537 of assets.
 - 2nd—PROFITABLE INVESTMENT.
 - 3rd—LIBERAL LOANS TO THE INSURED.
- Extended term insurance in case of lapse.
Automatic paid-up insurance without exchange of policy.

Local surrender values.

One Month's grace in payment of premiums.
For further information apply to

F. H. HYATT, General Agent
For the Carolinas,
COLUMBIA, S. C.

THE NEW PSALMS AND HYMNS

JUST READY.

Music edition, cloth binding,	.75	postpaid.
“ “ half morocco binding,	1.25	“
“ “ full “ “	2.50	“
Word edition, cloth binding,	.35	“
“ “ half morocco binding,	.65	“
“ “ full “ “	1.50	“

These prices are strictly net. When ordered in lots of 100 or more, either size, a discount of 10 per cent. from above prices will be made. Address all orders to

THE PRESBYTERIAN COMMITTEE OF PUBLICATION,
1001 MAIN STREET, RICHMOND VA.

Columbia Theological Seminary,

COLUMBIA, SOUTH CAROLINA.

SESSION BEGINS SEPTEMBER 18.

FACULTY.

The REV. WILLIAM M. MCPHEETERS, D. D.,
Professor of Old Testament Literature and Exegesis.

The REV. WILLIAM T. HALL, D. D.,
Professor of Didactic and Polemic Theology.

The REV. RICHARD C. REED, D. D.,
Professor of Ecclesiastical History and Church Polity.

The REV. JOHN W. DAVIS, D. D.,
Professor of New Testament Literature and Exegesis.

The REV. SAMUEL C. BYRD, A. M.,
Adjunct Professor of Pastoral Theology, Sacred Rhetoric and English Bible.

For Catalogue and other information, apply to

DR. MCPHEETERS,

Chairman of the Faculty.

The State.

COLUMBIA, S. C.

DAILY—Twelve Months, \$8.00. SPECIAL RATES TO ALL MINISTERS OF THE GOSPEL—
Twelve Months, \$5.00; Three Months, \$1.50.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

Things to Remember:

CUT THIS OUT AND PASTE
IN A PROMINENT PLACE.

The State Company,

COLUMBIA, S. C.,

Besides publishing the Brightest and Newest Morning Paper in South Carolina, and the best Semi-Weekly Paper for country people, and publishers also of The Southern Christian Advocate, which represents seventy thousand Methodists of the State, is also equipped for

NEW TYPE, NEW PRESSES, BEST INKS,
FINEST PAPER, EXPERIENCED
WORKMEN,

Which makes us

Prepared to Print

Books, Catalogues, Folders, Pamphlets,
Briefs, Notes, Drafts, Business Cards, News-
papers, Envelopes, Note Heads, Bill Heads,
Letter Heads, Visiting Cards, Report Blanks,
Coin Envelopes, Posters, Checks, Tracts,
Minutes, Statements, ON SHORT NOTICE.

WILL BE PLEASED TO QUOTE YOU PRICES.

FIRST CLASS

JOB PRINTING.

The State Company,

The State Building.

COLUMBIA, S. C.

THE PRESBYTERIAN BOARD OF PUBLICATION

— AND —

SABBATH SCHOOL WORK, PHILADELPHIA, PENNSYLVANIA.

Davis's Bible Dictionary

THE LATEST BIBLE MANUAL

A COMPLETE AND UP-TO-DATE ENCYCLOPÆDIA
OF BIBLE KNOWLEDGE. ENDORSED BY
SCHOLARS OF ALL DENOMINATIONS.
SOUND, SCHOLARLY, AND
ATTRACTIVE.

By PROF. JOHN D. DAVIS, Ph. D., D. D.

of Princeton Theological Seminary.

With many New and Original Maps and Plans, and
fully Illustrated. One volume, octavo, 802 pages. Price
\$2.00 (\$2.25 postpaid). Half morocco, gilt top, \$2.75 (\$3.00
postpaid).

"There has been no dearth of good manual Bible
dictionaries, but it is now nearly twenty years since
the best of those generally in use in America was
written. They have been years of remarkable ad-
vance in the knowledge of many Biblical subjects,
and the time has come for the publication of a new
and careful dictionary which would embody the
new material. Dr. Davis has undertaken to meet
this need, and has accomplished his task admirably.
His is the best one-volume Bible dictionary known
to us. It strikes the golden mean between the ex-
haustive fullness of an encyclopædia and the unsat-
isfying meagreness of many of the works prepared
for Sunday-schools and Bible classes. It is at once
abreast of the latest research, and conservative,
sober, and just in interpretation. The volume is
strongly made and clearly printed, and is copiously
furnished with excellent illustrations and maps."

REV. WALTER W. MOORE, D. D.,

Union Theological Seminary, Richmond, Va.

ONE OF THE FINEST PRODUCTIONS OF ITS
KIND IN EXISTENCE.—*Rev. Kerr Boyce Tupper, D. D., Pastor First Baptist Church, Phila-
delphia.*

THE BEST, IN MY OPINION, ON THE MARKET
TO-DAY, AS FAR AS ORDINARY BIBLE READ-
ERS ARE CONCERNED.—*Prof. W. W. Davies, Ohio Wesleyan University.*

A NOBLE PIECE OF WORK.—*Prof. B. B. Warfield, D. D., LL. D., Princeton Theological Seminary.*

CONDENSED, CLEAR, SCHOLARLY.—*Bishop John H. Vincent, D. D.*

OF IMMENSE VALUE TO BUSY BIBLE STUDENTS.—*Rev. George C. Lorimer, D. D., Tremont Temple, Boston.*

The Cosmos and the Logos

BY THE

Rev. Henry Collin Minton, D. D.

Professor in San Francisco Theological Seminary,
Author of "Christianity Supernatural."

PRICE \$1.25 NET.

POSTAGE 10 CENTS.

"I listened with great delight and profit to Dr. Minton's lectures on the Cosmos and the Logos. Of course, the lectures are a new treatment of an old theme, but it is a genuinely new treatment, and the truths taught are those that need to be stated anew for each new generation. Dr. Minton has stated them lucidly, intelligently, forcibly, and from the point of view of the Reformed Theology, which is, I think, the only point of view from which it is possible to state them with any completeness. The book should be in the hands of every one who is working out for himself a philosophy of living."

PROFESSOR WILLIS J. BEECHER,

Auburn Theological Seminary.

MORE THAN 800 NEW NORMAL CLASSES WITHIN FOUR MONTHS.

The New Normal Quarterly Did It.

The starting of over 800 New Normal Classes before the second issue of our New Normal Quarterly had been in use for two months is certainly a remarkable achievement in the Sabbath-school world. This never could have been done in so short a time with a Normal *Text Book*. It is the New Normal QUARTERLY that did it. The idea is so simple, the method so easy, the plan so practical and the results are so good, that it is hard, now, to find an excuse, much less a *reason*, for not having a permanent Normal Class in every school.

Heretofore there seems to have been some sort of an undefined dread, or fear, of taking up Normal study. To undertake to master the contents of a "Text Book" so as to be able to pass a creditable examination on it, was too much like going back to school days and school duties.

And now a Normal Class has come to mean a class that is studying the Bible in the Normal Quarterly, rather than the current Sunday-school lesson in the Lesson Quarterly. The object is to acquaint the members with the *entire Bible*, as a book, so that when they come to teach, they may do so intelligently. Send for a free sample copy, which will explain all the rest.

FOR SALE BY

THE PRESBYTERIAN COMMITTEE OF PUBLICATION,
Richmond, Virginia.

The Bible Student, 1902

SPECIAL OFFER

We still have left some copies of Vol. IV. As long as these last we will be pleased to present those subscribing for the current year (\$2.00) with a complete set of Volume IV.

Those availing themselves of this offer must remit directly to us.

Remittance should be by N. Y. Draft, Check, or Money Order, payable to THE BIBLE STUDENT. When money is sent through mails it is always at the sender's risk.

Address

THE BIBLE STUDENT,
1425 RICHLAND STREET,
COLUMBIA, S. C.

ACCEPTANCE

To THE BIBLE STUDENT,
1425 Richland St., Columbia, S. C.

GENTLEMEN: Please find enclosed \$2.00, and send me THE BIBLE STUDENT for 1902 and a complete set of Volume IV. (July-Dec., 1901).

Yours truly,

.....
Name.....

Address.....

Date.....190.....

THE R. L. BRYAN C O M P A N Y

Books, Stationery
Fine Printing
≡≡≡ Binding ≡≡≡
Blank Book Making

MASONIC TEMPLE BUILDING
COLUMBIA, SOUTH CAROLINA

T. S. BRYAN, Pres. & Treas.

R. B. BRYAN, V. Pres.

G. A. SELBY, Gen. Manager

J. T. MCCAW, Secretary

C. B. SIMMONS, REAL ESTATE,
COLUMBIA, S. C.

Presbyterian College for Women,

COLUMBIA, S. C.

Session begins September 25, 1901.

A Select High Grade College for Young Ladies, offering three Courses (Classical, Literary and Scientific), leading to the degree of A. B., Special Schools granting Certificates, Conservatory Advantages in Music, and Fully Equipped Departments in Art, Elocution and Physical Culture, and Commercial Studies.

SPECIAL FEATURES.

A PRESBYTERIAN SCHOOL, with required courses in the English Bible and elective courses in Presbyterian Doctrine and History.

A HOME SCHOOL, limited in number, with special care over the social life of the pupil.

A HIGH GRADE SCHOOL, offering young ladies courses equivalent to those given in male colleges.

A COMPLETE SCHOOL, providing not only for the mental and moral training, but also for the bodily welfare of the pupils, by placing them under the constant care of a Lady Physician resident in the College.

A WELL EQUIPPED SCHOOL, pure and delightful water from a carefully constructed cistern, beautiful grounds, neatly furnished rooms, Gurney heaters, hot and cold water, bath rooms and closets on every floor, gas or electric lights, elegant parlors, studios, laboratories, music rooms, fine auditorium, etc.

FOR CATALOGUE AND TERMS, ADDRESS

ROBT. P. PELL, *President.*

ANTIOCH, THE SECOND CENTER OF CHURCH EXTENSION,
by Professor J. W. Davis, D. D.

SOME MISSIONARY ASPECTS OF PAUL'S FIRST ITINERATION,
by Mr. Robert E. Speer.

VOLUME V. New Series.

MAY, 1902.

NUMBER 5.

The Bible Student

Prove all things; hold fast that which is good.

Editors:

WILLIAM M. MCPHEETERS, D. D.

BENJAMIN B. WARFIELD, D. D., LL. D.

SAMUEL M. SMITH, D. D.

JOHN D. DAVIS, PH. D., D. D.

Contents:

- I. EDITORIAL NOTES : The Old Testament and Immortality. The Critical Change of Front. The Determining Theories. Dr. Delitzsch's Evolution of Heaven and Hell. Dr. Delitzsch's Omissions. The Dead in the Old Testament Conceived as Dead. Our Lord's Argument for Resurrection. (B. B. W.) *.* A Statement Furnishing Food for Thought. Matters of Curious Rather Than Practical Interest. Matters of Real Moment. The Significance of the Anticipated Change. The Anticipated Time Already on Us. The Essence of Paganism. Another Matter of Real Moment. Emasculating the Vocabulary of Christianity. Yahweh : God or god—Which?—or Both? (W. M. McP.) 243
- II. CORNELIUS AND HIS SIGNIFICANCE. *J. Ross Stevenson*..... 253
- III. THE POSITION OF THE EARLY CHRISTIANS UNDER ROMAN LAW. II. *J. M. Mecklin*..... 256
- IV. BARNABAS, AND HIS PLACE IN EARLY CHURCH HISTORY. *George Francis Greene*..... 262
- V. STEPHEN AND PAUL—A STUDY IN SPIRITUAL HEREDITY. *Edward B. Pollard* 268
- VI. ANTIOCH, THE SECOND CENTER OF CHURCH EXTENSION. I. *J. W. Davis*... 274
- VII. SOME MISSIONARY ASPECTS OF PAUL'S FIRST ITINERATION. *Robert E. Speer* 282
- VIII. A STUDY OF A NEW TESTAMENT WORD. *Meade C. Williams*..... 287
- IX. "THE FATHERHOOD OF GOD AS COMMON TO AND PECULIAR TO CHRIST AND CHRISTIANS." *S. M. Tenney*..... 292
- X. ON RECEIVING THE HOLY SPIRIT. *J. C. Stout*..... 295
- XI. CURRENT BIBLICAL THOUGHT : Is Amos Post-Exilic? Law and Prophets the Order After All. Amos a Unity. Unconscious Inconsistency. A Critical *Reductio ad Absurdum*. (JAMES OSCAR BOYD)..... 299

The R. L. Bryan Company Press, Columbia, S. C.

ON SALE BY—JOHN WANAMAKER, New York and Philadelphia.
PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia.
PRESBYTERIAN COMMITTEE OF PUBLICATION, 1001 Main St., Richmond, Va.

[Entered at Post Office at Columbia, S. C., as second class matter.]

\$2.00 A YEAR.

20 CENTS A COPY.

"IT STIRS THE BLOOD."

WALLANNAH

A COLONIAL ROMANCE

... BY ...

WILL LOFTIN HARGRAVE

A VIVID AND THRILLING PICTURE OF LIFE
IN THE CAROLINA COLONIES.

THE NEW YORK WORLD says: "It has the powerful fascination of the unusual," and the people are taking hold of it. It certainly has the one secret of success for a novel—the power to interest. It takes hold, and holds on to the end of the last chapter.

Beautifully illustrated. Beautifully bound. Large 12mo. Price \$1.50 postpaid. At all book stores or from the publishers.

B. F. Johnson Publishing Company,
Richmond, Virginia.

Only a Few More Left

AN EXTRAORDINARY OFFER
AND A GOLDEN OPPORTUNITY

Geikie's 13 Bible Helps

FOR \$11 in monthly payments
of \$1 per month

DR. CUNNINGHAM GEIKIE'S BIBLE HELPS are too extensively known to require lengthy description. They are printed and bound in the very best style and usually sold for \$20 per set. A special half price offer is now made to readers of THE BIBLE STUDENT, whereby these books can be had for \$1 down and \$1 per month for ten months, together with an elegant leather bound Teacher's Bible Free.

DR. GEIKIE'S BIBLE HELPS consist of 13 separate volumes, presenting a vivid panorama of the ages in which Sacred History was made. They are full of inspiration and educational food—a complete library of Sacred Scriptures in themselves.

Illustrated Pamphlet with full page pictures mailed free if you mention THE BIBLE STUDENT.

The Dr. Cunningham Geikie Club

119-121 West 23rd St., New York.

What All the World Thinks
on all live questions of the day, Political, Scientific, Religious, Literary, Sociological, can be found week by week in the most accessible form in

The Literary Digest

Issued weekly. 32 pages. Illustrated

It is ALL PERIODICALS IN ONE, and gives you in two hours each week the gist of every side of every question in controversy, with absolute impartiality. It tells just what busy men and women want to know, and stops there. You can't trip a LITERARY DIGEST reader on facts.

Circulation Doubled Every Year
Reason Why: It is of "immense assistance" (Senator Frye), and "no similar publication could take its place" (Senator Faulkner). It is "always read with great avidity" (Donald G. Mitchell), since it is "the most valuable periodical of its kind" (President Faunce). It is "the best periodical of its class" (Joseph Cook), "invaluable" (ex-Governor Altgeld), and "an absolute necessity" (Rev. Dr. E. P. Powell); hence "a time-saver, a money-saver, and a worry-saver" (Edwin Markham).

Better than Ever During 1902

10 Cents per Copy. \$3.00 per Year
Send for descriptive Circular

FUNK & WAGNALLS COMPANY, New York

NEW EDITION

Webster's International Dictionary

25,000 NEW WORDS, ETC.

Prepared under the direct supervision of W. T. HARRIS, Ph.D., LL.D., United States Commissioner of Education, assisted by a large corps of competent specialists and editors.

New Plates Throughout. Rich Bindings.
2364 Pages. 5000 Illustrations.

The International was first issued in 1890, succeeding the "Unabridged." The New Edition of the International was issued in October, 1900. Get the latest and the best.

Also Webster's Collegiate
Dictionary.

Specimen pages, etc., of both books
sent on application.

G. & C. Merriam Co., Springfield, Mass.



The Bible Student.

CONTINUING

The Bible Student and Religious Outlook.

Vol. V., New Series.

MAY, 1902.

Number 5.

The Old Testament and Immortality.

Only a little while ago, all who approached the Old Testament with "critical" intent felt bound to question or deny the recognition of human immortality in it, or at least in its older parts. All this is now changed. Least of all in "critical" circles is there observable to-day any hesitancy to allow with all heartiness that Israel from the beginning of its recorded history cherished the most settled conviction of the persistence of the soul in life after death. The reason for this change of view is not to be sought in a gradually growing better understanding of the passages in the Old Testament which bear witness to life beyond the grave. Rather it is this change of view which has led "critical" students to search out, and more sympathetically to expound the passages which bear this witness. As a result it may be hoped, however, that their testimony has now been so fully developed that it may not again become possible to explain it away or neglect it. And this we may account a substantial gain derived from recent investigation of the Old Testament concep-

tions of death and what lies beyond death.

The Critical Change of Front.

The real reason for so complete a change of view lies in the region not of exegesis, but of speculation. Men have been framing theories of the origin of religion, and then seeking to apply them to the origin of the Israelitish religion. Or men have set themselves to explain the origin of the religion of Israel as a modification, or "development" say, of ideas derived from the religions of surrounding peoples. In neither case have they been willing to recognize in the religion of Israel anything of strikingly exceptional character. They have accordingly stumbled at the current notion that the horizon of Israel's religious thought was bounded by the grave; that as ANDREW LANG puts it, Israel carried Theism to its most austere extreme—"though he slay me yet will I trust in him"—while entirely unconcerned about any existence after the slaying in which the reward of trust could be reaped; that abstracting itself from all personal hopes and fears, from all tendency to project itself into

the future, Israel was "born to give itself up to developing, undisturbed, the theistic conception, the belief in a righteous Eternal." This was not true of any other nation. This certainly was not true of any nation into close contact with which Israel came in its formative years. This emphatically was not true of either Egypt or Babylon, from the womb of the one of which Israel proceeded, on the bosom of the other of which Israel's infancy was fed. If this was really the nature of Israel's religion—high Theism in connection with no belief in human immortality—how, above all, can the origin of Israel's religion be explained on either of the fashionable theories of the origin of all religion—Mr. TYLER's theory of a primitive animism, or Mr. SPENCER's theory of a primitive ancestor-worship, both of which evolve belief in a God out of a previous belief in disembodied souls? It is not strange that men committed to one or the other of these modes of explaining Israel's religion began to search the Scriptures to see if the things that they had been taught concerning the religion of Israel were really true. Nor is it strange that when they began really to seek, they had no difficulty in finding, spread over the whole of the Old Testament, evidence of a vital belief in the persistence of life beyond death. Thus a notable fresh instance has been afforded of a complete somersault of "critical" opinion under the dictation of newly framed speculative views; and of a complete vindication at the hands of the "critics" themselves, of what had been contemptuously spoken of as "apologetic" or "conservative" exegesis.

The
Determining
Theories.

Among Old Testament "critics" the fashionable theory of the origin of religion,

just now, is doubtless Mr. SPENCER's. For the last quarter of a century STADE, and his adjutants—OORT, SCHWALLY, MARTI, MATTHES, and the like—have been scrutinizing the Old Testament text with the most painstaking care, in the hope of discovering traces of the worship of the dead among the Israelites. Of course, all such searchers have treated it as an axiom that Israel believed in the continued life of the soul after death. For how should Israel worship that of the existence of which it had no notion? The somewhat fewer advocates of Mr. TYLER's theory have been equally ready to contend for the same fundamental fact. They may refuse to find traces of ancestor-worship in Israel, but they find abundant traces of "animism." And "animism" implies "*animæ*" to worship, just as truly as ancestor-worship implies the persistence of ancestors to worship. Nor do those less speculative minds who content themselves with deriving Israel's faith from its Babylonian forefathers find it possible to be backward here. For the Babylonians assuredly believed in a life beyond the grave; and how could Israel, standing on their shoulders, do less? Accordingly, from every quarter of late have come voices loudly proclaiming what was only a few years ago as loudly denied. With these various theories and their modes of working out their several problems we wish now, however, to have nothing to do. What we wish to do is simply to call attention to a recent lecture delivered by Professor FRIEDRICH DELITZSCH, in which he endeavors from the last mentioned of these standpoints to outline the development of Heaven and Hell. The lecture was delivered in the interests of the German Expedition for exploring in Babylonia and has been published under the suggestive title of *Babel und Bibel*.

**Dr. Delitzsch's
Evolution of
Heaven and
Hell.**

This is what Dr. DELITZSCH says: "Man dies, and, as his body is laid in the tomb, his disembodied soul departs into the 'land

whence there is no return,' Sheol, Hades, the obscure, dark place, where shades flit about like shadows and lead a gloomy, joyless existence: and on the doorways and fastenings the dust lies thick, and all in which the heart of man once rejoiced has become dust and ashes. With such a comfortless outlook, it is easy to understand that the Hebrews as well as the Babylonians looked on long life here below as the highest good: and indeed the 'Procession Street' of Marduk, disinterred by the German Expedition to Babylon, is adorned with great stone slabs, on every one of which a prayer of Nebuchadnezzar's is inscribed, which closes with the words, 'O Lord Marduk, grant long life!' But it is a thing to be remarked that the Babylonian conception of the under-world is one degree more genial than that of the Old Testament. On the twelfth tablet of the Gilgamic Epic the Babylonian under-world is described in great detail. We read there of a place within the under-world which is evidently intended for the specially pious, 'in which they repose on couches and drink clear water.' Many Babylonian coffins have been found in Warka, Nippur and Babel. The Hither-Asia portion of the Berlin museum has lately acquired a small clay cone, which obviously came from such a coffin, and the inscription on which in pathetic words prays him who finds this coffin to leave it in its place and not to destroy it. And the brief text closes with words of blessing on him who does so good a deed: 'May his name be blessed in the upper-world, and in the under-world may his disembodied spirit drink clear water.' Therefore there is a place in Sheol for the altogether pious where they recline on couches and drink clear water. Is not the rest of Sheol, then, more for those who are not pious, and not merely murky, but also waterless, or at least affording only 'muddy water,' and in any event a thirsty land? In the Book of Job which exhibits great familiarity with Babylonian conceptions, we find (xxiv. 18ff), the con-

trast already drawn between a hot, waterless desert which is intended for the wicked, and a garden with fresh, clear water, which is intended for the pious. And in the New Testament, which unites this conception in a remarkable way with the last verse of the Book of Isaiah, we read already of a fiery hell in which the rich man longs for water, and of a garden (Paradise) full of fresh clear water for Lazarus. And what has since then been made out of this Hell and this Paradise, by painters and poets, theologians and priests, and last of all by Mohammed the Prophet! See there that poor Mussulman who, sick and weak, has been left behind in the desert by the Caravan, because unable longer to endure the fatigue of the journey. A cuse of water by his side, he digs for himself with his own hands a shallow grave in the sands, resignedly expecting his death. His eyes sparkle because only a few steps more and through the open gates of Paradise the angels will come forth to him with the words on their lips, 'Selam 'alaika, thou hast been pious, so enter now for eternity into the garden that Allah has prepared for his own.' The garden stretches out like the expanse of heaven and earth. Thick-foliaged glades, full of grateful shades and low-hanging fruitage, are threaded in every direction by brooks and fountains, while luxuriant trees grow along the banks of the rivers of Paradise. A Paradisaical brightness illumines the faces of the blessed, full of happiness and serenity. They wear green clothing of the finest silk and brocade, and are adorned with gold and silver bracelets. They repose on couches amid thick cushions and soft pillows, with deep-piled carpets under their feet. So they recline opposite one another by richly appointed tables, laden with whatever their hearts can wish. The cup is circulated, and immortal youths with pearl-like countenances pass around with silver tankards and glass goblets, overflowing with 'Mâin,' the beautiful, clear water from the fountain 'Tasnim,' out of which the Archangels drink, fragrant with camphire and ginger; and this water is mixed with costly wine of which they drink as much as they will, since it neither intoxicates nor causes any ill. And then there are the maidens of Para-

dise! Girls with skin as soft as flowers, and budding breasts, and eyes like pearls,—gazelle-eyes full of modest but ravishing glances! Two and seventy of these Paraisaical maidens, every saint may choose for himself, in addition to the wives he may have had on earth, in case he wishes to retain these. All hatred and jealousy depart from the hearts of the saints: there is no chattering, no falsehood in Paradise; 'Selam, Selam' sounds everywhere, and all talk rings with the words: 'Elhamdu lillaki rabbi-l'-alamin, Praise belongs to God, the Lord of Creation.' This is the last issue of the simple Babylonian conception of the clear water which the altogether pious attain to drinking in Sheol. And these conceptions of Hell-pains and Paradise-joys rule until to-day over uncounted millions."

Dr. Delitzsch's Omissions.

There is much that is attractive in this prettily drawn picture of the gradual invention of Heaven and Hell. But when its sweet music ceases to soothe our enchanted ears, we shall do well to shake ourselves awake and ask in all seriousness, "Men and brethren, are these things so?" Is this really the true account of the origin not merely of the Mohammedan dream of Paradise, but of the Christian doctrine of hell-pains and heaven-joys as well? Nay, put it at its highest—for Dr. DELITZSCH has himself cited a parable of Jesus—is Christ's teaching as to heaven and hell really nothing but a somewhat revised and very much enlarged edition of the primitive Babylonian conception of a Sheol within which there was a place where were to be had couches and clear water? This is obviously Dr. DELITZSCH's theory. But he has neglected to cite any evidence which establishes a genetic connection between the several conceptions he places in lineal relations. Nay, does he not go far towards breaking off all possibility of a genetic conception between them, by remarking that in this very point

of a place of comfort for the righteous within Sheol, the Babylonian conception was more "genial" than that of the Hebrews—the implication being that among the Hebrews there was no differentiation of states in the common indifference of condition in Sheol. This is, no doubt, a serious error; a curious proof of the hold which the old "critical" tradition still has upon Professor DELITZSCH's mind. If he will sink himself more deeply into the Book, he will discover that the Sheol of the Biblical revelation far less than the Sheol of the Babylonian legends is a featureless country without variety of landscape or distinction of parts: that there are in it heights and depths; that included in its circle there are diverse hemispheres; nay, that its wide expanse is capable of embracing even heaven and hell themselves. Meanwhile it is true enough that the picture of Sheol in the Old Testament is drawn not for the purpose of setting forth these distinctions of state within its bounds, but for the purpose of emphasizing the fact that it is the abode of the dead, into which are gathered, as into a great grave, all from whom the light of life has fled.

The Dead in the Old Testament Concealed as Dead. The dreariness of the picture which is thus drawn in the Old Testament of "the other world"—for

that is precisely what the Sheol of the Old Testament stands for—has always been the source of much misapprehension, not merely among the "critics," but also among simple readers of the Bible. But what would we have? Should not the Old Testament represent the dead as *dead*? The plain fact is that, now that Christ has brought life and immortality to light, we have learned to realize so keenly that those in him though they be dead yet live, that we are in

danger of forgetting that those in him who have passed under the power of death though they are still alive in him yet are dead. The primary fact about the dead, it must be remembered, is just that they are *dead*. And that, it was the fundamental task of the Old Testament revelation concerning "the other world" to impress on the hearts of men. The Old Testament never falls into the error of looking upon death as natural to man. It conceives man as a unit, and death—the sundering of soul and body—as the most dreadfully unnatural thing that can befall him. It never falls into the error of conceiving death as in itself an advantage to man. It keeps poignantly before all its readers the deepest fact of all other facts concerning death,—that it is in all alike, good and bad, just the punishment of sin. It never falls into the error of supposing death to concern merely the body. It clearly realizes and makes its every reader realize that it has its profound meaning also for the soul. The body is laid in the grave and the soul departs to Sheol: but every soul that departs to Sheol is a dead soul—just as truly as the body that is laid in the grave is a dead body. Sheol is the abode of the *dead*. Quite irrespective of any and everything else that may be true of any and every soul gathered there (and much else we now know under New Testament light to be true of them) this is the fundamental thing that is true of them all,—they are all *dead*. The whole Old Testament conception of Sheol is formed from this point of view, and the whole description of it in the Old Testament is dominated by the consequent contrast which is drawn between it and the kingdom of life in which man abides in this world. This immense stress that the Old Testament lays on Sheol as the place of death is certainly justified

by the nature of the case. And its effect was to throw the eyes of the Old Testament saint for his hope, not across the gulf that divides "this" from "the other" world, but on into the future. This made the Old Testament religion emphatically an eschatological religion. And in an eschatological religion it is resurrection not mere immortality that men long for.

Our Lord's Argument for Resurrection.

It is not possible to develop here either the nature or the consequences of this Old Testament teaching. Nor can we even pause to point out how truly it is only a partial and not an erroneous teaching. Or how fully it is therefore taken up into and given just place and significance in the New Testament,—though, of course, largely added to by further revelations of the condition of those who though dead are yet "with Christ," their Life, in the "other world." Or how gloriously it is therefore transfigured with the bliss of the heaven where he is. We shall stay only to illustrate by a single example the light a firm grasp upon this Old Testament conception of death as really death, affecting as such the entire man, throws upon passages which would otherwise remain obscure. There is probably no saying of our Lord's which has created more difficulty for expositors than the argument by which he proved the resurrection to the Sadducees, as recorded in Matthew xxii. 32, and its parallels. "But as touching the resurrection of the dead, have you not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." How many, as they have read, have stood still at these words, puzzled. How often have we all wondered how

the fact that "God is not the God of the dead, but of the living" can be used to prove just the resurrection of those whose God he proclaims himself to be. And how much more often still have we wondered at the efforts of the commentators to explain the force and vindicate the justice of the argument. That God is not the God of the dead, but the living, certainly proves (we are prone to think) that those whose God he proclaims himself to be are living. But living they will be, although dead,—that is, if their souls still live in the great beyond. Accordingly the argument seems to us to prove the immortality of the soul, but not the resurrection of the body. But that is simply because we have preferred to be taught by Plato rather than by the Scriptures. From the standpoint of the Bible the souls separated from their bodies, though living, are *dead*: they are under the power of death. They are, because dead, still enduring the penalty threatened against sin. The Living God is the God of the living, not of the dead: he cannot have proclaimed himself the God of those hopelessly under the power of death, suffering the penalty of sin. If he proclaims himself, therefore, the God of Abraham and Isaac and Jacob, this is proof beyond cavil, that Abraham, Isaac and Jacob, whatever temporarily may be their state, belong fundamentally to the realm of the living, not to the realm of the dead; and cannot therefore be permanently held by the bonds of death. And the realm of the living is the realm where not dead souls are, but where living souls are, *i. e.*, souls not suffering disabilities through death. Death cannot have permanent dominion over those whose God is the Living God: in the very nature of the case they belong to the Kingdom of Life. They must therefore emerge

from Sheol and return to the light of life—soul and body alike partaking of the undivided life that belongs to human nature. If we believe this, and so far as we believe it, we shall cease to wonder at the effect of our Lord's argument on the people: "And when the multitudes heard it, they were astonished at his teaching." It is the strength of the Old Testament religion, as even a PFLEIDERER can tell us, that the Living God has nothing in common with the shades of Sheol: that "God is not the God of the dead, but of the living;" that in him is the fountain of life, which to quaff is to abide forever in fulness of life.

B. B. W.

* *

A Statement Furnishing Food For Thought.

The implications, distinctions and anticipations in the following extracts will

be found worthy of careful study:

"The days when men made the tacit imposition of anachronistic theology a first step in the exegetical process are rapidly passing. We endeavor to think as the biblical writers themselves thought, for we have at hand information sufficient to enable us so to think. . . .

"It is here that the historical method of studying the Scripture will render its greatest service. It will enable us to distinguish between the thought and its dress, the truth revealed and the medium of the revelation, that which is essential and that which is the word or concept in which the essential is displayed to people of the different biblical periods. In truth, it is already doing this, only we have not as yet awakened to the measureless importance of the service. We know the message of the prophets as never before; we understand the sorrow or the joy that fills the Psalms; we read the Pauline letters in the light of the times that gave them birth. How far do these historical interpretations resolve difficulties and illuminate matters already judged clear! But the work is as yet incomplete. Some

day we shall be able to distinguish clearly between the temporal and the essential, and then we shall unhesitatingly restate the essential in terms that shall make it as effective in our age as did those of prophet and apostle in theirs.

"And when that time comes, the gospel will not need dictionaries of archaeology, nor will one who would be a Christian be compelled first of all to think and make confession as if he were a Jew of the times of Jesus and Paul. Christianity will have ceased even in vocabulary to be a form of Pharisaism."*

**Matters of
Curious Rather
Than Practical
Interest.**

Some of the matters brought to our attention in the above extract have a curious rather than a practical interest. This is the case with its implications. Obscure in some particulars, their main features are sufficiently salient. What grounds there may be for them, how well considered and just they may be, are questions which we are content to leave with the well informed reader. And so as to "the distinction between truth and its historical form." We are not sure that we grasp the writer's meaning. If he means, as he seems to mean, that we may and can distinguish between "the thought" and "that which is essential" in the thought of the biblical writers, most people, perhaps, will regard his distinction as illusive and liable to grave abuse. But be his meaning what it may it need not detain us. Nor will it be necessary to do more than note in passing the incongruity between congratulating oneself on endeavoring "to think as the biblical writers themselves thought," and at the same time looking forward with eager anticipation to a period when one who would be a Christian will no longer "be compelled to think and make confession as if he were a Jew of the times of Jesus and Paul."

**Matters of Real
Moment.**

There is that in this extract however that is matter of real moment. It is certainly surprising, perhaps one might even say startling, to find one occupying the position of its writer anticipating with satisfaction the time when "one who would be a Christian will no longer be compelled first of all to think and make confession" as Jesus and Paul thought and made confession: and yet we can make nothing else out of his words. Certainly the writer of them is not one who can be suspected of writing nonsense. But taken in themselves and in their context his words refuse to yield any other sense. So far as we can see, if his words mean anything they mean that both Jesus and Paul were men of their own age; that their words and their thought alike bear indelibly the impress of their age; and that we may and should in their thought itself distinguish between that which is merely temporal and so non-essential and "that which is essential." What this *de-Christized* Christianity would be like, and whether such a Christianity is within the range of possibilities may be matters of speculation, but that there are those who are hoping and working to bring it about seems too plain for denial, and is certainly a fact deserving attention.

**The Signifi-
cance of the
Anticipated
Change.**

Suppose, then, we ask ourselves what would be the result were the anticipations of the writer realized. Heretofore the function and the glory of historical interpretation has been to enable us to think and make confession as Christ and Paul thought and made confession. The value and importance of this discipline originate in and are measured by the value and importance attached to the thought of Christ and to think-

**Biblical World*, Feb., 1902, pp. 85-6.

ing as Christ thought. It is true that some men have sought to distinguish between Christ's thoughts, attaching a greater importance to his thoughts on some subjects than on others. They have, for instance, been disposed to assume that their own thoughts on questions of criticism are of more worth than those of Christ. But they have been careful to tell us that they did not regard questions like these as touching the essentials of Christianity. Heretofore Christ has been regarded as the ultimate authority on all matters touching essential Christianity. To know the mind of Christ has been the supreme effort of Christian exegetes, theologians, preachers, and disciples. Christ's thought of God, sin, atonement, the future state, and briefly on all matters of religion has been the goal to the gaining of which Christian ardor and energy have devoted themselves. But how will it be when "one who would be a Christian" will no longer "be compelled first of all to think and make confession" as Jesus and Paul thought and made confession. Stripped of verbiage the proposition is to subject Christ's thought to some subtle process by which its husk will be removed and only its kernel left: to penetrate the temporal, national, local, yes and personal envelope of Christ's thought and lay bare to us the eternal, cosmic, impersonal inner essence of it. But who can assure us that Christ would recognize his own thought after it had passed through so radical a process? One cannot but feel that there would be ground for embarrassment in attempting to expound before the risen and glorified Christ what his thought would have been like had it not been a part of his humiliation to be born in an age and in a country where men had not developed the capacity of transcending not only all temporal, national,

and local, but all personal conditions and thinking amorphous thoughts—albeit this looks like the apotheosis of intellectual *tohu wabohu*. At any rate, this much is clear, should the time ever come when "one who would be a Christian" shall no longer feel compelled "to think and make confession" as Christ and Paul thought, then the actual thoughts of Christ will be stripped of all except an archaeological interest. When that time comes perhaps no one will care "to be a Christian"—seeing that the name Christian will then be an anachronism.

The Anticipated Time Already On Us.

We regret to say that there are even now evidences that those who look for a time when persons professing to be Christians will no longer feel "compelled to think and make confession" as Christ and Paul thought and made confession, are not indulging in altogether groundless anticipations. This strangest of anomalies already actually confronts us. It is a sign of the times that an editorial* appearing in *The Independent* for January 9th of the current year, attracted so little attention from the religious press. The editors of that journal profess and call themselves Christians. Their magazine goes under cover of the Christian name into many Christian homes. And yet in the editorial referred to the writer after being at pains to define what he conceives to be the thought first of Jesus and then of Paul deliberately and offensively repudiates both alike. And strange to say he does not seem to be conscious that in so doing he has planted himself squarely on the side of paganism.

The Essence Of Paganism.

What is the very essence of Paganism? Paganism, as to its

*"The Bible Fairly Interpreted."

essence is not bowing down to stocks and stones. Paganism does not necessarily condescend to the crude and vulgar misrepresentations of an Ingersol or a Voltaire. Paganism does not imply either ignorance of or a disregard for all ethical distinctions. There have been goodly and honorable pagans—as pagans go—many of them: well-meaning men in the main, and well-doing men in many respects—but pagans still. The very essence of paganism is a refusal to yield an unqualified submission to the authority of Jehovah and his Christ. The refusal may be courteous, it may be qualified, it may be confined to the sphere of the intellect, or to that of the affections or to that of the will—but wherever it is found there is paganism, conscious or unconscious, professed or unconfessed. Hence should the time ever come when those who would be Christians will no longer feel compelled to think and make confession as Christ and Paul thought and made confession it will mean that Paganism has triumphed: baptized Paganism it may be, wearing the Christian name it may be, using the Christian vocabulary it may be, cultured, ethical, aesthetic it may be—but Paganish still. We may quiet our forebodings, however; for is it not written—"and the gates of Hades shall not prevail against it?"

Another Matter Of Real Moment.

The closing sentence of the extract we have been considering—"Christianity will have ceased even in vocabulary to be a form of Pharisaism"—is certainly somewhat enigmatic. Whatever its precise meaning, we are safe in saying that all right-minded men will welcome the day when those who no longer feel "compelled" to think as Jesus and Paul thought will have invented a vocabulary of their own, which will enable them to dispense

with the vocabulary of Jesus and Paul—a vocabulary which, we regret to say they are at present using with a license that, to state it mildly, is embarrassing, because it often leaves us unable from what they say to tell what they think. For their sake, then, as well as for the truth's, the incoming of this new vocabulary is a consummation devoutly to be desired. To use the "words" of Jesus or Paul with another connotation than they had for Jesus or Paul is not necessarily dishonest, but it does not tend to either clearness, or comfort, or confidence. And after all why should they insist upon putting their new wine into the old bottles. "The prophet that hath a dream, let him tell a dream." If those now refusing to think and make confession as Jesus thought have a gospel, let them proclaim their gospel—but let them proclaim it as *their gospel*, not as Christ's.

Emasculating The Vocabulary Of Christianity.

Not all of our readers, perhaps, are aware of the lengths to which those who would be esteemed Christians, but still refuse to think as Jesus thought, have gone in emasculating the vocabulary of Christianity. One would suppose that if Christianity is to stand, some words would of necessity have to escape this process. But no words are held to be immune. Heretofore, men have regarded Christ's thoughts of God, for instance, and of sin, of Scripture and of the resurrection, not to mention others, as constituting what is at once most essential and most sacred in the Christian system. But those who keep an eye on current theological literature see only too abundant evidences, that many who would be esteemed Christians are courteously but firmly refusing to think or to make confession on these matters as Christ

thought. Christ, no doubt, had his good and his strong points; but also his limitations;—limitations of which he was partly conscious partly unconscious;—limitations, however, none of which escape our penetration!! What else does the following language, with its instructive contrast, mean? What else does it say?—

"In his opposition to current messianism we see the founder of Christianity as a new dynamic in society, *in his use of his vocabulary and concepts we see the limitations under which he both consciously and unconsciously labored.*"*

Yahweh: God A brief extract from
Or god— a recent book will
Which?—or best exhibit the ex-
Both? treme abuse to which
the vocabulary of
Christianity is at present being subjected by those who would be esteemed Christians, though refusing to think as Christ thought.

"We must recognize, therefore, as a fact historically well attested and supported by many later witnesses, that Israel, simultaneously with its exodus from Egypt and the beginning of its history as a distinct nation, turned to a new religion, the worship of Yahweh, the mountain-God of the Kenites, at Sinai. . . .

"It is of no real consequence to determine by what means Moses received the revelations which transformed him into the enthusiastic apostle of this God of mountain and desert. . . . Enough that Moses and the people which believed him attributed to the mountain God of Sinai the power to perform great and warlike deeds, and at the same time the will to make use of this power in Israel's behalf. And they were not mistaken; for under His standard the deliverance from the Egyptian yoke was actually accomplished. And Yahweh proved Himself a war-god even further."[†]

**Biblical World*, April, 1902, p. 282. The italics are ours.

[†]*Religion of Israel to the Exile*. By Karl

Let the reader note the capitalization used; it is not ours, but Dr. BUDDE's own: let him bring together the hyphenated "mountain-God," at the beginning, and the hyphenated "war-god" at the close: let him note the grave affirmation "and they were not mistaken, &c.," and then let him decide whether in the thought of Dr. BUDDE Yahweh is God, or merely a god; or whether, in Dr. BUDDE's judgment, "it is of no real consequence" that we should discriminate between the two, any more than it is that we "determine by what means Moses received the revelations which transformed him, &c."

Let the reader remember that this is the pronouncement of a Professor of Theology in a Christian institution: let him consider that it is intended for serious historical and theological speculation; that it was offered to large and intelligent audiences in Baltimore, Boston, Brooklyn, Chicago, New York, Philadelphia and other metropolitan centers and finally published in book form under the supervision of Professors JOHN P. PETERS, D. D., C. H. TOY, D. D., and MORRIS JASTROW, JR., D. D., as the fair fruitage of historical interpretation, the finished product of the ripest Christian scholarship employing the most approved scientific methods—let him consider these things, we say, and he can hardly fail to agree with us that the time has come when those who are no longer willing to think and make confession as Christ and Paul thought and made confession should drop the Christian vocabulary. *Quid enim est, Catilina, quod te jam in hac urbe delectare possit?*

W. M. McP.

Budde, D. D., Professor of Theology in Strasbourg. Pp. 25, 26.

CORNELIUS AND HIS SIGNIFICANCE.

REV. J. ROSS STEVENSON, D. D., NEW YORK.

Cornelius was a Roman, and his name indicates that he belonged to a distinguished family, for the Scipios and Sulla were of the Cornelii. In Cæsarea he was in charge of an Italian cohort, which doubtless had been recruited by volunteer Roman citizens born in Italy. How long he had occupied this position we are not told, and the Scriptures are silent regarding the influences which affected his life, and made of him the man he was, when first introduced to the early church. Regarding his character before Peter met him the following is to be noted. He was a benevolent man, and gave much alms to the people. He was honest, upright and much respected. His outward moral life was above reproach. More than this he was religious at heart. He was a devout, pious man who feared God and had acquired regular habits of prayer. His family were also religious, and even his servants felt the influence of their master's faith. Where did he get this religious knowledge? Some have thought that he was a pious gentile who feared God and maintained his worship according to his own light, just as persons are sometimes found in pagan lands, who have abjured idolatry, desire a purer religion, and are prepared to receive the gospel. On the other hand some have supposed that he was a "proselyte at the gate," a half-way convert to Judaism, who had renounced idolatry, worshipped the God of Israel, submitted to the precepts of Moses, frequented the synagogue, and offered sacrifices through the priests, but had not received circumcision, and hence was not reckoned among the Jews. At any rate, the narrative would indicate that he had come into relations with the synagogue, and was indebted to Judaism for his knowledge and fear of God. There was a large class of such gentiles at this time. But he needed more light, and God was ready to reward his earnest seeking after truth by making the way of salvation plain. By means of a special vision he is told what to do. Meanwhile a special messenger is being prepared to carry the gospel to this uncircumcised gentile whose heart the Lord had opened for its reception. Peter beholds in a trance a

sheet let down from heaven, filled with "all manner of four-footed beasts and creeping things of the earth and birds of the heaven." When told to "rise, kill and eat," he protests against eating unclean food, and the voice replies, "What God hath cleansed, make not thou common." The vision was repeated three times, and then while Peter pondered on its meaning, the men whom Cornelius had sent arrived. The connection between the vision and the summons to preach the gospel to one who was not a Jew became apparent. Peter was no longer to bundle up in the sheet of his scorn those whom he and his nation had thitherto regarded as unclean. Hence he went at once from Joppa to Cæsarea, accompanied by six brethren, and when Cornelius had explained more fully the cause of the summons, Peter perceived that God was no respecter of persons, "that whosoever believeth in Christ shall receive remission of sins," and so he preached to Cornelius and those assembled with him the good tidings of peace by Jesus Christ. The Holy Ghost accompanied his preaching with great power. These gentiles gave heed to the word of God and received the Holy Ghost, and consequently were baptized and brought into the membership of the Christian church.

The question has been raised whether Cornelius was the first gentile to receive Christian baptism. It depends on whether the events of Acts viii.-xi. have been narrated in chronological order. Even if there is historical sequence in these chapters, the Ethiopian eunuch had already been instructed and baptized by Philip. The eunuch may have been circumcised, but in any event, the case of Cornelius was the first to challenge the attention of the church. The Apostles and brethren in Judea, when they heard of the whole transaction, approved of what Peter had done, and rejoiced because God had granted to the gentiles repentance unto life. But did this mean that the gospel was now to be everywhere preached to the gentiles, and that they were to be admitted to the church simply on their faith in Christ? The leaders of the church were not yet prepared for such an advanced step. It was not for some time after this that "the pillars" gave Paul and Barnabas the right hand of fellowship that they should go unto the gentiles, and this subsequent action of the church is dwelt upon as noteworthy. Nor is it likely that Peter and his brethren supposed that Old Testament requirements were to be generally abrogated in case of

the gentiles. This raised subsequently a troublesome question, the circumcision of the gentiles, which had to be settled by the council at Jerusalem. There was still a wall between Jew and gentile. In the light of what God had done for Cornelius the church had to admit the possibility of a gentile's conversion, and "the legitimacy of a gentile Christianity;" but that the Jewish law was thereby abrogated, or the establishment of a gentile church in which the law would have no place, was to be an accomplished fact, did not occur to them. They did not fully realize what their action in this particular instance involved. It was an important step to take, and established a significant precedent, but a long advance still remained to be made, before the equality of the Gospel could be recognized. The case of Cornelius has been often utilized to prove that salvation is possible outside the visible church. Frederick Robertson and Horace Bushnell, among others have maintained that Cornelius was a saved man before Peter met him. At first thought one might suppose, since the alms of Cornelius had gone up as a memorial before God, and it is asserted that one who fears God and worketh righteousness is acceptable to him, that he had sufficient light, and was already good enough. But this is to miss the import of the whole narrative. The emphasis is not to be placed upon what Cornelius already possessed, but rather upon what he still needed, in order that God's plan for him might be realized. The command to him was to send for Peter, "Who shall speak unto thee words whereby thou shalt be saved, thou and all thy house," and the message which he under the power of the Spirit was so ready to accept was not salvation by works, but salvation through faith in a crucified, risen Savior. That God is no respecter of persons, wasn't a truth intended to implant self-righteousness in Cornelius and men of his class, but to take the self-righteousness out of Peter and those who shared his narrow views. There may be in heathendom to-day devout men and women who fear the true God, but it is idle for us to speculate whether they can be saved without hearing Christ. If God by his Spirit is preparing their hearts to receive the truth, let us rather inquire how we can be saved if we make that common which God hath cleansed, and fail to obey the vision God has given us to carry the Gospel to every creature.

THE POSITION OF THE EARLY CHRISTIANS UNDER ROMAN LAW.

PROFESSOR J. M. MECKLIN, PH. D., EASTON, PA.

II.

In a former article, we have seen that the early Christians were exposed to persecution under the charges of incest and child-murder and of apostasy from the Roman religion. The first charge was most common during the early years of the church's history, when there was such great ignorance in the popular mind as to the nature of the new sect. The latter charge became more prominent towards the close of the first century, when the independent character and purpose of Christianity became better understood. But the greatest danger to the young church arose from a third charge, the *crimen majestatis*, corresponding in a general way to the modern *lese-majesty*. The term, like the English *lese-majesty* or the German *Majestätsbeleidigung*, included a great variety of offenses, from the simple act of sacrilege in throwing a stone at the image of a god to the crime of high treason in refusing to swear by the emperor, or to sacrifice to his effigy. In the experience of the early Christians, it took one of two forms, either as a crime against the majesty of the State as represented in its national gods or in the person of its emperor.

The *crimen majestatis*, when committed against the person of the emperor, subjected the offender to the severest punishment in the power of the Roman law. The *lex Julia*, enacted under the early empire, forbade fire and water to all those convicted of it, condemning those of the upper class to decapitation and those of a lower station to be thrown to the wild beasts or burned alive. The Christians were, as a rule, loyal subjects and the question arises how could they be guilty of such a serious offense? They had been taught to render to Cæsar the things that are Cæsar's. But it was on this very question as to what was Cæsar's due and what was not, that Christian and pagan minds differed, and this difference of opinion came out most sharply in the question of the emperor-cult and the worship of the national gods of Rome.

We cannot illustrate this better than by a glance at the conditions prevailing in Asia Minor at the close of the first century. This region was then the stronghold of Christianity. It was also the stronghold of the emperor-worship. As early as 29 B. C. a temple had been erected to Augustus and Roma at Pergamon. Under royal encouragement other cities followed this example. Provincial diets were organized and sat in the chief cities. These diets or *koina* represented the interests of the emperor-cult and were presided over by the high priests of the emperor-temples called *neocori*. The representative of the cult in the province of Asia (Western Asia Minor), called the asiarch, was second in power only to the procurator, as we learn from Polycarp's trial (Lightfoot: *Apost. Fathers*, ii. 3, p. 383). At first this cult was more or less religious in its nature like the worship that had already been enjoyed by the Ptolemies, the Seleucidae and the Attalidae. But Augustus, like Ptolemy Lagi, was not slow to recognize the political power to be derived from such a worship. It offered an excellent means of unifying and strengthening his scattered empire. Hence, in time the emperor-worship spread from the East towards the less servile West until throughout the vast body politic it came to be regarded not as the spontaneous act of homage of a loyal and admiring subject towards the most powerful man of the age, but as a token of political subjection and fealty required of every member of the empire. Such an interpretation was placed upon the act by Roman law, for the refusal to worship the national gods or the deified emperor and his predecessors was treated not as a religious but as a *political* offense.

If then the emperor-cult played such an important part in the social order of the provinces of Asia Minor, we need not be surprised to find here the first clash with the new religion. We can understand how the eye of the Apocalyptic seer resting upon the temple of Augustus and Roma at Pergamon saw there "Satan's throne." Here, too, Antipas died, the first martyr to the emperor-cult of whom we have any record (Rev. ii. 13). The writer has this conflict in mind in other passages, when he mentions those who have overcome "by the word of their testimony" (xii. 11), or when he sees the souls of those beheaded for the witness of Jesus and for the Word of God, who *had not worshipped the beast neither his image* (xx. 4). In fact, these and other pas-

sages gain a new significance, if we follow what seems to be the trend of recent investigations and suppose that this book was not written shortly after the Neronian persecution, as has been supposed, but under Domitian, and is an indignant protest of the Christians of Asia Minor against the emperor-worship. We know that under Domitian three at least of the seven cities where the churches were, to which the first part of the book is addressed, boasted emperor-temples, where the provincial diets assembled yearly in the interest of the emperor-worship. We have mentioned that the first Christian martyr to the cult was Antipas of Pergamon. We may be sure that Domitian himself would be zealous in exacting this homage of the Christians from the fact that he caused his wife to be executed because she disrobed herself before his statue and charged those with lese-majesty who failed to honor his gladiators in the arena (Dion Cass. lxxvii. 12, 2; Plin., *Paneg.* 33).

We have every reason to believe that the conditions prevailing under Domitian and hinted at in Revelation, continued to be enforced more or less vigorously under succeeding emperors resulting in frequent persecutions of the Christians. In 112 A. D., while governing the province of Bithynia for Trajan, Pliny had trouble with the Christians, and the test he applied to the accused was to call upon the gods and to offer incense and wine to the emperor's image. About twelve years later there was another disturbance in the province of Asia, when Servius Granianus was administering it for Hadrian (Euseb: *H. E.*, iv. 9), and we have strong evidence that the trouble arose from a widespread effort of the party of the emperor-cult, led perhaps by the asiarch, to stop the progress of the new faith.

Such, in general, was the relation of the church to the national religion and the cult of the emperor. It is not so easy to make clear what was the position of the individual Christian. In facing this issue he had, in the first place, to decide a question of casuistry, namely, whether in yielding to the prevailing custom and expressing his loyalty and good citizenship in the popular form of the emperor-cult, which for him need have been no more than a form, he would be compromising his faith in the true God. In this way many sought to avoid the difficulty. Even some of the Christian leaders do not seem to have been clear in their own

minds upon this point, for Tertullian thought that one might swear by the *salus** of the emperor, overlooking the fact that the *salus* was a deified personification of the emperor. The leaders of Christian thought generally took the other view. "We pray to God alone," says Justin, "even though we gladly serve the emperor in other matters" (*Apol.* i. 1f). Another writes, "the Christians honor the emperor and pray *for* him but will not pray *to* him" (*Theophilus, ad Autol.* i. 11).

In the second place, the question arises as to whether every Christian who did not sacrifice to the emperor or the Roman gods was guilty of lese-majesty in the eye of the law. It is probable that this is to be answered in the negative. We have no proof that in Roman law the opinion of a private person on any subject was regarded as sufficient ground for bringing to trial. It is true it might be said that, as the worship of the reigning emperor and the gods of Rome was the duty of every citizen, the Christian by neglecting it would at least be guilty of the crime of omission. During the Decian persecution about the middle of the third century, action was taken based upon such an interpretation of the law, but so far as we know this is the first instance of the kind. The simple profession of Christianity never constituted sufficient ground for legal action. The law could touch the Christian only when he put his thought into action.

We may rest assured that fanatical Christians were not lacking who were ready to do this. Tertullian thought it every Christian's duty to spit upon the altars of the gods (*de idol.* ii.). Eusebius tells the story of a Christian who when called upon to sacrifice tried to demolish the altar (*de martyr. Palaes.* i. 8, 7). The Apologists indulged in the most extreme abuse of the established religion, and there were doubtless many ready to turn these words into deeds. For such self-constituted martyrs we can have no great sympathy.

There were many so situated, however, that they were forced unwillingly to take a stand with regard to the Cæsar-worship and the ceremonies of the established religion. This was especially true of those Christians who filled any public office or served in the army. No one could take a vow, give or administer an oath

**Apol.* 32. Sometimes called *τύχη*, sometimes *genius*, *i. e.*, the superior or divine part innate in every man.

without touching this question. It was a subject of such vital importance that Tertullian raised the question whether a Christian dare accept any public office (*de idol.* 1f). The position of the Christian soldier was even more difficult. The emperors were most jealous of the loyalty of the army, the source of all their power. A common way of expressing this loyalty was in the emperor-worship. Throughout the camp, often near the standards, shrines were erected in which images of the emperor were placed, and once a year at least, on the emperor's birthday, every soldier was expected to bring his offering.

When a Christian was brought to trial under some form of the charge of lese-majesty, the course followed by the court was very similar to that in the case of incest or child-murder. If, for example, a Christian was charged with the desecration of a temple or with throwing a stone at the emperor's effigy, the circumstances might have been such that his advocate could prove that it was an accident or unintentional on the part of the defendant. Even then, however, an acquittal would hardly be possible only after a denial of the Name, for a confession of connection with a sect notorious for its hostility to the established religion would tend to confirm the judge in his suspicions of a criminal intent. Hence it happened in the case of lese-majesty as in that of the other charges, everything hinged upon the confession or denial of the Name. Whatever may have been the act, whether it was the defiling of an altar, a refusal to take an oath, to burn incense to the emperor's statue or wear a wreath upon his birthday, the first and all-important question was *esne Christianus*—"are you a Christian?"

As in the case of the first two charges, we have seen advocate and judge using every device to bring about a denial of the Name, knowing that only in this way was there hope of acquittal for the accused, so here we have cases where the same influence was brought to bear upon those charged with lese-majesty. The most illustrious example is that of Polycarp. We are familiar with the repeated attempts of the judge to induce him to deny the Name, offering him pardon only to speak the word. We are familiar also with his noble perseverance by which he won for himself a martyr's crown.

At the beginning of the preceding article we spoke of a *precedent* by which the Roman governors were guided in Christian

processes. Now we are prepared to understand what that precedent was. We have seen that for every Christian or Christian-suspect brought to trial, acquittal or condemnation depended not upon the ability or inability of his advocate to prove him innocent of the crime charged, but upon the confession or denial of the Name.* There was a reason for this, namely, that Christianity was an outlawed religion (*religio illicita*), and to confess allegiance to it in open court was a capital offense. So far as we know, there was never any express legislation to this effect, but at the close of the first century every Roman official took this for granted in processes dealing with Christians. Pliny in his letter to Trajan (112 A. D.), thus describes his manner of dealing with the Christians: "I questioned them as to whether they were Christians. When they confessed I asked them a second and a third time, and those who persisted in the assertion *I ordered to be executed*" (*Ep. ad Traj.* 96, 3). Pliny might have been in doubt upon other points, but he was clear in his own mind that a confession of the Name was a capital offense. That precedent had been set for him long before.

It has been made a subject of much discussion as to when this ban of outlawry was pronounced against Christianity. At the time of the Neronian persecution (64 A. D.) there is no hint of it, but by the time of Trajan it had become well established. Somewhere then between 64 and 112 Roman law assumed this attitude towards Christianity. It was probably a gradual process, taking more definite shape as the nature of the new religion became better known. We shall not go far wrong perhaps in dating it from the closing years of Domitian's reign. Once firmly established, it was never formally raised until the final triumph under Constantine.

*The charge for which the Christians were brought to trial by Pliny in Bithynia was for disturbing trade relations (Ramsay: *Church in Rom. Emp.*, p. 200); and yet they were condemned or freed as they *confessed or denied the Name*.

BARNABAS, AND HIS PLACE IN EARLY CHURCH HISTORY.

REV. GEORGE FRANCIS GREENE, CRANFORD, N. J.

A striking illustration of the rarity of the sense of proportion in human judgments is afforded by the general disposition of New Testament readers to attach less importance than is just to the Apostle Barnabas. If I mistake not, to the mind of the majority Paul looms up so large in the landscape of the Acts that Barnabas is by comparison dwarfed far beneath his actual measure according to the inspired history. He is indeed a lesser height alongside of the Jungfrau of the apostolic period; but he is nevertheless a great mountain, not an insignificant elevation.

The sun of the great Pentecost has hardly set when "Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race," appears on the scene of Christian history (Acts iv. 36). Moved by the vast passion of devotion that for the moment gives a communistic character to the infant Church, this Cyprian believer sells his land, and places the proceeds at the disposal of his brethren. We next meet him—about the year 34—when he introduces Saul to the apostles at Jerusalem, at the end of the great convert's sojourn in Arabia (Acts ix. 27; Gal. i. 18). This act points to a prior acquaintance, if not friendship, between these two giants of faith and zeal who are soon to be identified in missionary effort. The warmth of spirit of the minor apostle is again indicated in this event by the Greek terms (*ἐπιλαβόμενος αὐτὸν*), which, though rendered in the R. V. by the colorless expression "took him," seem to convey the thought, *grasped him by the hand*. The picture is of a warm-hearted, impulsive man of influence giving a hearty hand-grasp to a Christian brother in the presence of a suspicious circle of on-lookers. A dozen years or more pass, when the Gentile problem, owing to the special situation that has come to exist in Antioch, presses for wise solution; and the confidence of the authorities at Jerusalem in the piety and common sense of Barnabas is shown by their selecting him at this juncture as their representative to go to Antioch to deal with the question so far as it can be effectively handled there (Acts xi.

20-22). After recognizing the work of grace among the non-Jewish elements of Antioch, and rejoicing in it, he proceeds to Tarsus to secure the aid of Saul, and the two return to Antioch, where they labor as Gospel teachers for a year (Acts xi. 23-26). We next—about A. D. 45—find the great two on their way from Antioch to Jerusalem, with relief for the Judean brethren (Acts xi. 27-30; Gal. ii. 1). And now we reach one of the great pivotal events of Christian history—the Gospel first stretching its wings to fly boldly into the west—about A. D. 46; and the Antiochan believers, under the inspiration of the Holy Spirit, send forth as the first Christian foreign missionaries, Barnabas and Saul (Acts xiii. 1-3). The two proceed to Cyprus—where Barnabas is possibly greeted by his early neighbors, and where Saul's designation is changed to Paul and he assumes the leadership of the party—and thence, crossing into Asia Minor, they preach and found churches in the Southern provinces, finally returning to Antioch after a tour that has consumed possibly three years (Acts xiii. 4-xiv. 26). On their return they find that the Gentile problem is still vital in Antioch and Jerusalem; and Paul and Barnabas attend as delegates the so-called Jerusalem Council—A. D. 50—which has been convened with a view to the settlement of that unhappy question (Acts xv. 1-29; Gal. ii. 9). From Jerusalem they return to Antioch; and in this great Christian center, and shortly afterward, as we must believe, occurs the unhappy encounter between Paul and Peter when, under the influence of the latter “even Barnabas” is for the instant carried away by Jewish-Christian dissimulation (Acts xv. 30-35; Gal. ii. 13); this event being closely followed by the termination of the companionship of Paul and Barnabas in evangelistic labors (Acts xv. 36-38). Barnabas disappears from the history of the Acts with his departure with his cousin (Col. iv. 10) Mark into his native Cyprus (A. D. 50).

Once subsequently the curtain of sacred history lifts for an instant from before the “Son of exhortation,” and then finally drops. It is where Paul in writing to the Corinthians, seven or eight years after his separation from his companion of earlier days—about A. D. 57—refers to him in language that indicates that the two at that date sustain friendly relations, whatever may have been the first effects upon their personal relation of their

"contention" (I. Cor. ix. 6). This reference likewise points indirectly to the importance of the work of Barnabas subsequent to the separation of the two apostles, concerning which Luke is silent. Evidently Barnabas' is a familiar name in Corinth; and as late as the period of Paul's third missionary journey the former is known to the church there as being then actively and efficiently engaged somewhere in apostolic labors. It is impossible, then, to infer that he has lapsed into insignificance when his course and that of Paul have diverged according to the narrative of the Acts. It may be added that twice in the New Testament he is classed as an apostle (Acts xiv. 4, 14; I. Cor. ix. 5, 6).

I may say, in passing (though I do not recall having seen the consideration urged elsewhere) that the reference in Gal. ii. 13 appears to me to be in the line of confirmation of the argument for the "South Galatian" theory of Weizsäcker, Ramsay, McGiffert, Bacon, and others concerning the location of the church or churches to which the Epistle to the Galatians was directed. In the words "even Barnabas was carried away," etc., we have an indication that Barnabas was well known to the readers of the Epistle. Now, of course, the fact of this acquaintance tallies more perfectly with the view that the Epistle was written to the churches of Antioch in Pisidia, Iconium, Lystra and Derbe, which we know Barnabas assisted to found, than with the supposition that it was sent to believers in North-Central Asia Minor, concerning Barnabas' visit to whom there is not the slightest hint in the Acts or elsewhere. Of course, the force of this consideration is not to be unduly urged; but it clearly deserves to be taken into account in any exhaustive discussion of the location of the Galatian churches.

It is probable that Barnabas possessed within the sphere of Judaism a providential preparation for his apostleship of almost equal value with that of the superior apostle. He possessed some portion of wealth, at least originally; and, being a native of Cyprus, he must have known something of Greek life and letters. But we can hardly err in supposing his early training to have been chiefly that of a son of a well-to-do, pious Jewish house. It is even possible that in early life he had been a fellow-student of Paul in Jerusalem. If his being of a more venerable appearance than his companion was one of the causes of the Lystrans mistak-

ing him for an embodiment of Jupiter (Acts xiv. 12), we may infer that he was somewhat older than Paul. From the same incident we may infer that he possessed a benignant expression of countenance; and, indeed, if the face is always a measurable index of character, we may be certain from his kindly, hospitable, peaceful nature, as indicated in his attitude toward the recently converted Saul, as well as in his irenic attitude in the discussions between the circumcision and uncircumcision parties, that his very face bore the marks of geniality and affectionateness. Bigotry was foreign to his soul, as appears from his prompt acceptance of the platform of the broader of the two Christian parties. There may have been an element of shyness, if not also of indecision, in his nature, as indicated by his speedily taking the second place during his first missionary journey in the task of preaching to hostile audiences; and this feature may have made possible his moral fault in momentarily yielding to the temporizing influence of Peter in the presence of Jewish Christians in Antioch. But shyness is not to be confounded with cowardice, of which quality he reveals no trace. At the date of the Jerusalem Council he has unshrinkingly hazarded his life for the name of Jesus in the toilsome and tedious tour through the length of Cyprus and over the plains and mountains of Asia (Acts xv. 26); and he is ready on the instant to face like perils again. His gift of oratory was less than that of Paul—no sermon of his has been preserved, and it was not he who was mistaken by the Lystrans for the god of eloquence (Acts xiv. 12); and we shall doubtless not go far astray in assuming that his strength, on the intellectual side, lay in his clearness of thought and his force in informal speech, rather than in preaching. But we should guard against an over-emphasis of this limitation, especially in an age like ours when the worth of men is too frequently measured by their glibness of tongue.

“ ’Tis a kind of good deed to say well,
And yet words are no deeds.”

His humility is evidenced by his apparently ready and cheerful acquiescence in the leadership of Paul, when that is assumed, though he had himself at the start occupied the prior place. In relation to Paul he has been styled a Melancthon to that Luther; and Jerome's comparison of the two in connection with their con-

tention over Mark will be recalled,—“*Paulus severior, Barnabas clementior; uterque in suo sensu abundat, et tamen dissensio habet aliquid humanae fragilitatis.*” With regard to this dispute we need not hesitate to admit that both parties revealed human frailty, and at our distance we cannot determine which on the whole was nearer right; but if the greater fault was that of Barnabas it was occasioned by his tender heart which was disposed to forgive and forget the fault of a younger Christian brother, and as has been truly said,—“the quarrel was overruled by divine favor to a good result. One stream of missionary labor had been divided, and the regions blessed by the waters of life were proportionately multiplied.”* And so we may well sum up the character of this first-century leader in the words of Luke,—“for he was a good man, and full of the Holy Ghost and of faith” (Acts xi. 24). Here was a noble if less than perfect personality,—faith-led, fruitful of love’s deeds, inspired by the Breath of the Eternal.

The traditions concerning this apostle of the uncircumcision have little value beyond the indications they reveal of the sort of estimate that was placed upon his work and character by the early church. Not to be regarded as serious history, of course, are such claims as those of the Clementine Homilies that he was a disciple of our Lord before the Crucifixion, and that he preached in Rome and Alexandria; or of the Clementine Recognitions, that he preached in Rome during our Lord’s life-time; or of others, to the effect that he was the first bishop of Milan. The *Acta et Passio Barnabae in Cypro*, which assumes to describe his second missionary journey in Cyprus, and his martyrdom there, is probably of fifth century authorship; and of even later date and lesser value is the writing of the monk Alexander, in which the apostle is described as having been brought up at the feet of Gamaliel with Paul, and his body as having been discovered in the reign of the Emperor Zeno.

Judging by the internal evidence, which we may regard as conclusive, the Epistle which bears his name is clearly not from his pen. Its author was probably one who, prior to his acceptance of Christianity, had been a Jew of the Alexandrian school. It appears to date from some time between A. D. 70 and A. D. 150.

*Conybeare and Howson: *St. Paul*, I., 253.

Neander's judgment concerning its authorship is generally accepted by scholars,—“We cannot possibly recognize in this production Barnabas who was deemed worthy to take part as a companion in the apostolic labors of Paul.” (Among other authorities who deny its genuineness are Donaldson, Hefele, Gebhardt, and Harnack.)

The function of Barnabas as a divinely ordained factor in shaping the events of the early church may be said to be threefold.

In a sense he may be described, in the first place, as, humanly speaking, the discoverer of Paul. He was the first of the apostles to recognize Paul's real character and mission. Twice he served to bring Paul to the front—a service of unspeakable value to the cause of Christ; for “next only to the man who achieves the greatest and most blessed deeds is he who, perhaps himself wholly incapable of such high work, is yet the first to help and encourage the genius of others” (Farrar).

In the next place, his part in the missionary work which issued in the founding of Christian churches in Cyprus and Asia Minor is not to be belittled because his companion in that work, the great hero of the Acts, was the workman of larger genius; and doubtless the full establishment of the church in Cyprus was due directly to his efforts, though the account of these does not appear in the inspired history. We know that Christianity gradually increased in Paphos, and Salamis came to have a prominent place in Christian history through the writings of its bishop, Epiphanius.

And finally, we can hardly overestimate the part he played as a peacemaker between the two wings of the church in the days when she was making ready to fly around the earth. It would probably have been fatal to her if Jewish and Gentile Christianity at that critical juncture had been divorced. She could not have survived without the life-blood from the veins of Abraham; and neither could she have endured in the narrow room of a merely Jewish sect. Happily through compromise these two opposing members were permitted to remain in the same body; and time, the great healer of divisions, soon made the circumcision question a dead, if not a forgotten issue. And the task of Barnabas in the line of this momentous result can scarcely receive excessive

praise. This was the vast victory in securing which he was a principal figure, and its fruits endure until this hour. It was a triumph for the Cross; for

“A peace is of the nature of a conquest;
For then both parties nobly are subdued,
And neither party loser.”

STEPHEN AND PAUL—A STUDY IN SPIRITUAL HEREDITY.

PROFESSOR EDWARD B. POLLARD, PH. D., COLUMBIAN UNIVERSITY,
WASHINGTON, D. C.

The Apostle Paul spoke of Timothy as his son in the gospel. Stephen was Paul's progenitor and forerunner. Augustine was correct in affirming that had there not been a Stephen there had not been a Paul. Spiritual heredity is not always easy to trace, but a close study of the Acts and of the Epistles of Paul will disclose how true is the remark of Augustine. The blood of the first martyr became the seed of far-reaching influence in the early churches. The object of this article is to point out how Saul of Tarsus, though he held the garments of those that slew Stephen, in fact, had Stephen's mantle to fall upon him; that he became Stephen's "son in the gospel."

The first probable historical connection between the two men was in one of the synagogues of Jerusalem. There were in that city several of these, used by foreign Jews who might be dwelling, or visiting, in the city. Five of these synagogues are mentioned in Acts vi. 9—that of the Freedmen, of the Cyrenians, of the Alexandrians, of Cilicians, and that of the people of Asia. In these we find Stephen doing his work of proclaiming Jesus of Nazareth as the Messiah of the Jews. Stephen himself was probably a Grecian Jew. Both his appointment among the Seven to look after the interests of the Grecians in the daily ministrations, and the form of his name, would indicate this. That he should, therefore, have chosen these Grecian-Jewish synagogues as his especial field of public labor was most natural. It is not improbable that Saul was among those who here heard Stephen preach. For notice, that one of these synagogues is that of the

Cilicians. Saul, being from Tarsus in Calicia, would most naturally associate with his fellow-countrymen in this Cilician synagogue. Indeed, it was customary for young rabbis to receive appointment, after leaving the feet of their master, in connection with one of the synagogues at Jerusalem or elsewhere. What would be more natural than that Saul should be found taking prominent part in the discussions of the law, and of the burning question of the day, in the Cilician synagogue. Here Stephen preached the new Messiah, the risen Jesus. Nor could any—not even the learned and gifted Saul—withstand the wisdom and the spirit by which he spake” (Acts vi. 10). Perhaps, also, we may have here an explanation of what Paul meant by saying, “I gave my voice or vote against them” (Acts xxii. 20; xxvi. 10); not that Saul was a member of the Sanhedrin and voted for Stephen’s and others’ condemnation; for there seems in Stephen’s case at least, to have been no formal action taken by that body (Acts vii. 51); and young men were not usually members of it; but rather, that as a ruler in this synagogue he gave his vote for the excommunication, which finally resulted in Stephen’s death.

Emboldened by the success of their outlawry (made possible either by Roman indifference, or the change of procurators about that time), the Jews determined to press the way of extermination to the utmost bounds; and the ardent young Saul becomes a central figure in the aggression. “As for Saul, he laid waste the Church” (Acts viii. 3). Still “breathing out threatening and slaughter,” he is on his way to Damascus with authority to bind and bring to Jerusalem all that were of the way” (ix. 1ff). Damascus was the gateway of the East, and Jerusalem claimed religious jurisdiction over the Jews everywhere.

That long journey to Damascus became a blessing in disguise. One hundred and fifty miles—five or six days! There was time to reflect. Do you not think that along that weary road Saul had some misgivings as to his present mission? He was of such disposition as that when he entered upon any line of thought or of action, he could not rest till he had gotten from it all it offered. Such a nature, after leaving the feet of Gamaliel, would feel a gnawing restlessness till he had secured that satisfaction of soul which he believed his Jewish religion should afford. He does not find it. “Perhaps I should be more zealous for the law of my

fathers. Give me more zeal for the law and I shall find peace and happiness." Hence he became "exceeding zealous for the law"—carrying the war into the regions beyond. And yet he is not happy. "What if I am wrong and Stephen right? Certainly his arguments in the Cilician synagogue that eventful day when he withstood us all, were hard to answer." . . . "But, no, it cannot be possible that the Nazarenes are right and I, and all the Jewish teachers wrong in our study of the sacred writings—on to Damascus!"

"That was a wonderfully convincing sign which came so unmistakably over Stephen's face, when he shone like the face of an angel, and which all present saw so plainly in the Council (Acts vi. 15). Moses' face at Sinai could not have shown more brightly—the very Moses whom we accused him of blaspheming." . . . And with what sublimity did he approach his end; he looked up, as if he really saw a vision from heaven, as he said he saw one whom he called 'the Son of Man standing on the right hand of God' (Acts vii. 56); and he died like one falling asleep." . . . "But was he not a blasphemer? and so we slew him—on the faster to Damascus! I cannot turn back now. This one thing I do!"

Not stopping even for the heat of noon (Acts xxii. 6), as most travelers would in the Orient—Saul is pressing on, lest his resolution fail him—none is so bold as when he is afraid others may account him cowardly. Saul must not return to Jerusalem without carrying out his purpose. His companions would laugh him to scorn. When suddenly, in the midst of this laceration of heart, as he had been thus kicking against the pricks, a light shone round him above the brightness of the sun, and a voice was heard, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goads" (Acts ix. 5).

If we be correct in supposing that Saul went through some such struggle of mind as has here been given, and that he could not erase from his soul's retina the glowing face of Stephen and the vision of the glorified Christ which Stephen described, as the soul of the martyr took its flight, what is psychologically more probable than that Saul's vision should assume a similar form? What would be more probable, from the divine side, than that this vision should be of such a character as that it would link itself unmis-

takably with that of Stephen's. In both there was the heavenly radiance; in both the central figure was Jesus, the Son of Man (Acts vii. 56, 59; ix. 5). Stephen's last words, for which they had rushed upon him in the council, were concerning Jesus, whom he called the "Just One," and whom he proclaimed as the fulfilment of the religion of the *fathers*. So also when Ananias is sent to Saul to explain this recent vision, Ananias says: "The God of *our fathers* hath appointed thee to know his will and to see the *Just One* and to *hear a voice from his mouth*" (Acts xxii. 14); suggesting, in at least three particulars, elements in Stephen's latest words and experiences.

It is not surprising that Saul, after his eyes were opened, went at once to the place where Stephen had done his work—to the synagogue, and began to preach the faith of Jesus. Throughout Paul's whole ministry this was his rule. Immediately on returning to Jerusalem, where Stephen labored, Paul took up the work of Stephen, for "he spake and disputed with Grecian Jews" (Acts ix. 29). And being unable to answer his arguments, "they went about to kill him" (v. 29). This is Stephen's experience in repetition. But the brethren sent Saul away to Tarsus, to preserve his life. Thus we are told, "And the church throughout all Judea and Galilee and Samaria had peace"—for the first time since Stephen's death. The church had lost a Stephen and gained a Saul.

The absence of Saul in Arabia is largely a sealed chapter to us; and yet it must have been spent in meditation, in prayer and the searching of the Scriptures, that the new convert might readjust his theological positions. Nothing is more probable than that he should examine the grounds upon which Stephen had stood, in his powerful debates in the synagogues and before the Council, and compare them with the Old Testament teachings.

When Paul returns to Jerusalem, after his Arabian seclusion, his work does not seem altogether clear in his mind. As he was praying in the temple, we are told he fell into a trance, and saw the Lord, who said, "Make haste, get thee quickly out of Jerusalem, because they will not receive of thee testimony concerning me" (Acts xxii. 17ff). Paul, however, felt a preference for just this work Stephen had been doing, so he replied: "Lord they (the people in Jerusalem) know that I imprisoned and beat in every

synagogue them that believed on thee, and when the blood of the Martyr Stephen was shed, I also was standing by consenting, keeping the garments of them that slew him." But God said, "Get thee out, for I will send thee far hence unto the gentiles." That is, Jerusalem will reject you as it did Stephen. "If you would take up Stephen's work, you must go far hence—his spirit has gone marching on to the gentiles."

Having traced the historical connection between the two men, we may readily pass to the essential oneness of their teachings.

We have in the circumstances which gave rise to Stephen's prominence, namely, his election to a place among the Seven (Acts vi. 5), the beginnings of those lines of cleavage which later threatened to disrupt the early church. For it was the fact of certain irregularities growing out of the presence both of Palestinian and of Grecian elements in the church, which led to the appointment of the Seven. The growing divergence of feeling between the stricter Jews of Palestine and the more liberal Jews of the Dispersion, was the underlying cause of Paul's supreme life-struggle. As Sabatier well points out, Paul's mission was not simply to free the gentiles from paganism, but to rescue Christianity from Judaism.

Paul's gospel to the world is well understood. He brought a message of universal salvation—a salvation to all who come unto Christ by faith; regardless of the requirements of the law of Moses. The germs of this doctrine Stephen was scattering. He boldly intimated the temporary nature of the Mosaic sacrifices, and proclaimed the inadequacy of a temple made with hands (Acts vii. 42-50). The whole world was to be the field. That the Jews who heard him so interpreted his teachings is evident, for they accused him of blasphemy against the law and "this holy place" (Acts vi. 13ff). It is not strange, then, that those who were scattered abroad on account of the persecution that arose after Stephen's death, went everywhere preaching—some even to Greeks (Acts xi. 20). This was the *logic* of Stephen's message.

In his speech before Agrippa, Paul said, "I stand to this day, testifying both to great and small, saying nothing but what *Moses* and *the prophets* did say should come" (Acts xxvi. 22). This is exactly Stephen's line of defense—what Moses and the prophets did say should come—an enlarged temple and service (chapter

vii.).

Thus is Paul's universality plainly discernible in Stephen.

Even some of their modes of expression are the same. Stephen in his speech before the Council on the fatal day, said that "the Most High dwelleth not in temples made with hands—Did not my hands make all these things?" In almost the exact words did Paul address the Athenians: "The God that made the world and all things therein, he being Lord of heaven and earth dwelleth not in temples made with hands" (compare Acts vii. 48-50 with Acts xvii. 24).

In the synagogue in Antioch of Pisidia, Paul makes a speech strikingly like that of Stephen's before the Sanhedrin, sketching in outline Israel's history, and drawing the intended lesson. Only with this difference, that the latter begins from Abraham's call from Ur of the Chaldees; while the former takes up the history from Israel's delivery from Egypt. (Compare Acts vii. with xiii. 17ff.)

Paul loved to tell of himself as *μάρτυρ* or witness of Christ. It was the word used by Ananias who came to tell him of his divinely appointed mission (Acts xxii. 15, xxvi. 16, cf. xiii. 31f). So when Paul answers the call that came to him in a trance in the temple, how tenderly he speaks of his predecessor, "thy *μάρτυρ* Stephen" (Acts xxii. 20).

There may be other reasons for Paul's constant interest in the "poor saints in Jerusalem" (cf. Gal. ii. 10) than that Stephen's early prominence was as one of the Seven, ministering to these very needs; but it is interesting to think of Paul in his later life doing all he could to make amends for the loss of Stephen, whom he himself helped to slay. The martyr as he fell asleep prayed forgivingly that the sin of his slayers might not be laid to their charge (Acts vii. 60). But Paul seemed never quite able to forgive himself for his part in that transaction; for he could but think of himself, even in his later life, as "the Chief of sinners, for he persecuted the Church of God" (I. Cor. xv. 9).

Thus are the lives of the two men spiritually linked. Paul at length stood before the same Council, into whose presence Stephen, his forerunner, had been brought. Each spoke out boldly. Upon one they gnashed with their teeth (Acts vii. 54); the other they smote upon the mouth (xxiii. 2). Stephen's

shining face, as he looked upwards and caught the heavenly radiance, may have suggested to the Apostle Paul his remarkable figure in the letter to the Corinthians: "But we all with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory" (II. Cor. iii. 18).

It is not certain, but some have thought that Paul's unique experience of being lifted "to the third heaven," which occurred "fourteen years ago" from the date of the second letter to the Corinthians (II. Cor. xii. 2), was during the awful experience at Lystra, when he, like Stephen, was dragged out of the city and stoned; and, also like Stephen, saw the heavens opened, as the stones fell thick upon him. (Compare Acts xiv. 19 with vii. 57ff.)

As Tennyson in the "Two Voices" writes of the first martyr:

"He heeded not reviling stones,
Nor sold his heart to idle moans,
Tho' cursed and scorned and bruised with stones.

"But looking upward, full of grace,
He prayed, and from a happy place
God's glory smote him on the face."

ANTIOCH, THE SECOND CENTER OF CHURCH EXTENSION.

PROFESSOR J. W. DAVIS, D. D., COLUMBIA, S. C.

STRONG ANTI-FOREIGN SENTIMENTS OF THE JEWS.

The keynote of Jewish feeling towards the gentiles was hatred. The Jews remembered that the Assyrians had defied their God, defeated their armies, destroyed their capital, burnt their temple, crushed their national life, and carried princes, nobles and citizens to a distant land there to languish in lasting captivity. They could not forget that Syrian oppressors had ground their ancestors under the iron heel of tyranny, trampling upon their faith, forcing them to eat swine's flesh, sprinkling swine's blood in their sanctuary and placing an image of Jupiter in the holy of holies itself. In the age when Jesus was crucified there were evils which Jewish principles would not permit and problems which Jewish philosophy could not solve. The state was not ruled by an Israel-

ite as the law required (Deut. xvii. 15). Instead of this their rulers were aliens, whose policy and succession to office were controlled by a foreign despot. The number of men appointed to the office of high priest and then dismissed was so great that the whole subject was an enigma dark and difficult. A Roman tribune with his staff of centurions and cohort of rude soldiers garrisoned Jerusalem and gave the government the semblance of stability. But it was the stability of the lava crust underneath which the passion of a proud yet conquered people raged like the lava stream. The anti-foreign feelings of the Jews increased in bitterness until their fury was beyond control. In phrenzied fanaticism they rose against the Romans in a struggle which ended in the destruction of Jerusalem. While their hatred of the gentiles was yearly increasing in bitterness, it was wise to make some city other than Jerusalem the center whence the religion of Christ should be spread abroad.

JEWISH FEELING MODIFIED BY CHRISTIANITY.

Just here let us not fail to note that there was a wide gulf between the Jews in the church and the rest. The great Christian principle of love was at work and its power profoundly felt. It was needful for both Peter and Paul to be taught in visions by Christ before they came to see clearly the truth concerning the gentiles. But see it they did at last: and they taught it to their followers. The division in the apostolic church separating it into two schools mutually antagonistic is an imaginary strife. The apostles were sent to disciple the nations. This was the great commission, and they all knew it. And they rejoiced when the gentiles were converted. The Jews in the church honored Paul. Peter called him beloved brother. In the first church council the Jewish believers gave full honor to Barnabas and Paul, men who hazarded their lives for the name of Jesus. And Paul's whole course was conciliatory towards the Jews.

JEWISH PRINCE AND PEOPLE REPUDIATE CHRISTIANITY.

While all that was true, the fact remained that the unconverted Jews were anti-foreign and anti-Christian. For a decade after the resurrection and ascension of Jesus, his witnesses had faithfully delivered their testimony in Judea. The territory over

which Herod the Great had ruled, after having been divided for a generation, was, A. D. 41-44, again under the jurisdiction of one man, Herod Agrippa I. This "Herod the King" killed James, the brother of John, with the sword, and imprisoned Peter. And the persecution of the growing church by Herod pleased the people. His course was fully endorsed by public opinion. Thus did the Jewish state emphatically repudiate Christianity.

PREPARATION MADE FOR ESTABLISHING A NEW CENTER.

As the continents of Europe and Africa are joined by ridges running unperceived beneath the sea, so are the two great divisions of the book of Acts united by strong links. Before reaching the thirteenth chapter, which begins the history of Paul's missionary journeys, we find that preparation for his work was made along three lines. The preacher was prepared when Saul of Tarsus was converted; the principle, the world for Christ, promulgated by the risen Savior (Acts i. 8), was emphasized at Pentecost and forcibly illustrated afresh when Peter saw his vision and Cornelius was baptized; and the place was provided when a church was organized at Antioch to be the second center of ecclesiastical influence.

LEADING CHARACTERISTICS OF THE NEW CENTER.

The characteristic features of this church may well engage our attention. It was itself the outcome of mission work. The persecution that arose about Stephen scattered the sparks of the fire it sought to extinguish, and caused signal stations of truth to blaze forth in Phenicia, Cyprus and Antioch. Deeply significant is the fact that in Antioch the gospel was preached to the Greeks, *πρὸς τοὺς Ἕλληνας*.^{*} This marks a great change in the work. For up to this time the gospel was preached to "none but the Jews only."[†] Success attended the change. A great number believed. The new and growing church was based upon the true foundation. They spake to the Greeks, preaching the Lord Jesus. It was fitting that believers should at Antioch begin to bear the name of Christ. And the disciples were called Christians first at Antioch.

^{*}*Ἕλληνας* as against *Ἑλληνιστάς* has strong support, ancient and modern: it is the text of the English Revised N. T.

[†]Acts xi. 19-21.

The term supplied a great want. A Christian was a man of any race who accepted Jesus as the Christ, the One appointed by the Father and anointed with the Spirit to be the Savior of the world. The principles of this church were pure, strong, deep. Its great heart throbbed with a warm love and a living faith. It was an active church. It rose to meet its grand opportunities. Judea was famine stricken. Antioch sent relief. And when called to give the bread of life to a perishing world, the church, knowing the mind of Christ, perceiving the world's need, acquainted with the remedy, sensible of benefits received, acknowledging its obligation and valuing the truth, gave its best men. Having sought guidance and grace in prayer and fasting, the messengers went forth, appointed by the Holy Ghost, strong in God, to turn the world upside down, to destroy idolatry, to banish lust, to bring men out of all their doubt and darkness and despair and death, to free them from the power of Satan and bring them to him who is willing to pardon, and mighty to save.

A GEOGRAPHICAL CENTER.

Antioch was a geographical center. The little strip of land on the east of the Mediterranean Sea is the meeting place for the inhabitants of three continents. Through that region Hittite and Babylonian and Egyptian led armies and conquered empires when literature was in hieroglyphics and alphabets were yet unborn. Subsequent ages saw the Assyrian, later Babylonian, Persian, Greek and Roman powers, each in turn roll the tides of war through this land, each having it in his heart to destroy and cut off nations not a few. During the apostolic age, Rome, Alexandria and Antioch were the great cities of the empire. They all became great centers of Christian influence. Antioch was the third in size, Alexandria being second. Compared with Alexandria, Antioch was more conveniently situated as a place whence the new religion might spread. Jerusalem, Antioch, Ephesus, Corinth, Rome, make a list highly suggestive of church extension. On the West Antioch had excellent communication by water with the islands and ports of the Mediterranean, and on the other side well trodden roads led out in many directions towards the great cities of the East.

A POLITICAL CENTER.

Antioch was a great political center. Soon after the death of Alexander of Macedon, B. C. 323, nearly all the countries conquered by him came under the power of Seleucus Nicator, who founded the Syrian monarchy and, with his successors, the Seleucidae, ruled from 312 to 65 B. C. Antioch, named in honor of Antiochus, the father of Seleucus, was their capital, and their territory, lessened by the revolt of the Parthians, extended from the mountains of Cappadocia to Egypt, and from the Euphrates River to the Mediterranean Sea. When Pompey established the Roman authority in Syria he made Antioch the center of Roman government, B. C. 64, and for centuries it continued to be the "Queen of the East."

ITS MILITARY IMPORTANCE.

Of the eight legions set for the defense of the eastern end of the empire,* two were in Cappadocia and six in Syria. Antioch was the base of operations when Trajan conducted his successful expedition against the Parthians, A. D. 114-116. It was from Antioch that Valerian led his troops during the campaign in which he was defeated and captured by Sapor the Persian, A. D. 260, who spared his life that he might use a Roman emperor as a household slave. After the battle, Antioch was surprised and plundered by the Persians, who inflicted great misery. Here too Julian the Apostate started eastward on the expedition marked by the death, A. D. 363, of the emperor who began it, and the disgrace of the one who ended it. The terms of peace between Julian's successor, Jovian, and Sapor included the surrender to the Persians of the great frontier fortress Nisibis and five provinces.

SOCIAL AND COMMERCIAL INFLUENCE.

Antioch was a great center of social and commercial influence. This was the result of its geographical position, its political importance, its great population and its vast wealth. The number of its inhabitants was, according to Chrysostom, 200,000, and the number of Christians 100,000. Gibbon's estimate of half a million, based upon Chrysostom's statement that the city had 100,000 Christians, is exaggerated.†

*Egypt, Africa, Spain, had one legion each.

†Lardner, vol. IV., p. 561.

ITS MAGNIFICENCE.

Nature and art combined to make Antioch beautiful. "One remarkable feature was an avenue which traversed the city from east to west, a distance of about four miles, and which had two rows of columns forming a covered way on either hand, with an open granite paved road between. Palaces of imperial and provincial dignitaries, mansions of wealthy merchants, houses of unpretending folk, all that luxury could suggest or money could buy, Antioch possessed."

AN IDOLATROUS AND VOLUPTUOUS CITY.

It was withal idolatrous and voluptuous. Corinth had its Acro-corinthus crowned with the temple of Venus containing a thousand courtezans; Ephesus had its temple of Diana adorned with magnificent columns without and splendid statues and paintings within; Athens had its Acropolis covered with buildings exhibiting the sublimest triumphs of art, among them the famous image of Athena, executed by Phidias and formed of ivory and gold; and Antioch had in its suburban village of Daphne a temple of Apollo, "a capacious sanctuary enriched with gold and gems, and adorned by the skill of Grecian artists. The temple and village were bosomed in a thick grove of laurels and cypresses, which reached as far as a circumference of ten miles, and formed in the most sultry summers a cool and impenetrable shade. A thousand streams of the purest water issuing from every hill preserved the verdure of the earth and the temperature of the air; the senses were gratified with harmonious sounds and aromatic odors and the peaceful grove was consecrated to health and joy, to luxury and love" (Gibbon). Strabo tells us that this temple was "an asylum," a place of refuge where criminals and debtors were safe from arrest or persecution. Daphne had other attractions. In its Castalian fountain it possessed a source of oracular responses. Hadrian read the history of his future fortunes on a leaf dipped in the Castalian stream (a trick that might easily be performed by the use of chemical preparations). Hadrian stopped the source of such dangerous knowledge. Julian reopened it. In the fields adjacent to Daphne there was a stadium where the Olympic games were celebrated. Antioch purchased from Elis the privilege of celebrating these

games and spent upon them annually a sum equal to \$150,000 (Gibbon).

THE PREVAILING TYPE OF THOUGHT GREEK.

The prevailing type of thought in Antioch was Grecian. Seleucus the conqueror "planted Greek colonies everywhere in his Asiatic provinces and introduced Greek religion and art, Greek laws and customs. He divided his empire into seventy-two satrapies and at the head of each he placed a Macedonian or Greek." But as he found difficulty in peopling his new cities he granted great privileges to the Jews. Josephus expressly tells us that he granted them equal rights with the Macedonians. He planted in Antioch a colony of Jews, whose presence, synagogues and monotheistic principles were a constant witness for God and a protest against idolatry. However the idolatrous Greeks may have disregarded this testimony, it was nevertheless of great importance in keeping the truth before their eyes.

SYRIAN RULERS FIRST PROTECTED THEN PERSECUTED THE JEWS.

For more than a century the Seleucidae followed the policy of the great founder of the dynasty. But Antiochus Epiphanes, B. C. 176-164, changed the policy of protection into a system of persecution. This brought the Maccabees to the front. Their consummate ability, heroic courage and devoted patriotism made Judea independent of the waning power of their oppressors. Thus did the Jews, maintaining with steadfast skill their political integrity, compel respect for their religion, which philosophy was powerless to persuade and torture tried in vain to transform.

ROME TRIUMPHANT.

At length there appears on the scene a power before which the subtle Greek and the devout Jew were alike helpless. Roman organization had compacted a broad domain including kingdoms the most distant and peoples the most diverse. Communication by Roman roads and protection by Roman laws unified an empire that stretched from the pillars of Hercules to the banks of the Tigris, and from the German ocean to the African desert. On many a hard fought field the close lines of the phalanx had been

broken by the fierce onset of the legion and a new page of history was written to tell how empires laboriously founded by Greek genius were quickly subdued by Roman might.

ROME TOLERANT.

But Rome widely triumphant was wisely tolerant. Natives of distant provinces might become Roman citizens, and could stay the hasty sentence of the judge, fling back prison-bolts, and make harmless the lictor's rod and axe by simply uttering the magical words, "Civis Romanus sum."* When Pompey made Antioch the center of Roman power in the East, he made it a free city, and when the empire was established, B. C. 31, the privileges already granted were confirmed.

BLENDING OF THREE GREAT NATIONAL INFLUENCES, ROMAN LAW, GREEK LITERATURE, HEBREW RELIGION.

For about a hundred years the forces of ancient civilization wrought together in Antioch till it was fully fashioned for its great use as a center of church extension. The stern Roman fought on, and often men heard the shock of battle and the fall of states. And the Greeks sought wisdom still.

"The East bowed down before the West
In silent deep disdain.
She let the legions thunder past,
Then plunged in thought again."

Meanwhile a babe was born in Bethlehem who grew up to be "the holiest among the mighty, the mightiest among the holy." By his teachings, life, death, resurrection and Holy Spirit poured out, he set in motion forces that gave Hebrew religion power to transform the world, fill it with divine light and establish in it a spiritual kingdom that shall never be moved.

(TO BE CONTINUED.)

*The great Roman orator says of this phrase: "Saepe multis in ultimis terris opem inter barbaros et salutem tulit" (Cicero Against Verres, 5, 57).

SOME MISSIONARY ASPECTS OF PAUL'S FIRST ITINERATION.

MR. ROBERT E. SPEER, NEW YORK.

1. Because the missionary spirit was in the Antioch church missionaries went out from it. And the effect of their going was surely a deepening of interest in the church (Acts xiv. 27). It is not at all surprising that the missionary movement originated here. The great evangelization which resulted from the scattering of Christians after the death of Stephen, confined itself to Jews until it came to Antioch. There the Gospel was offered to Greeks also. How could these Greeks feel the joys of the gospel without desiring to see it spread among Greeks generally, and without feeling an obligation to spread it? The modern evasions and sophistries, the "Corban" devices of to-day, had not been invented yet, and the fundamental immorality of an un-missionary church was an undiscussed axiom to sincere believers. Furthermore, Barnabas was fortunately sent from Jerusalem to examine the new movement, and he was not of the timid and reluctant temper. He joyfully fed the warmth of the Greek believers in Antioch. Once again, it is evident that this church from the outset made a great deal of Christ. Here first the name was fixed upon believers. Where men made so much of him, there was sure to be a missionary outburst. The home life of the Antioch church, also, seems to have been organized on foundations of wide sympathy. The list of prophets and teachers appears to indicate an absence of those social and racial prejudices (Acts xiii. 1) which always kill the missionary spirit. Add to this, that the Antioch Christians were given to fasting and prayer, and we have the condition in which the missionary call and the voice of the Holy Spirit saying, "Separate me my men," a call and a voice always sounding but not always heard, could be discerned and would be obeyed. The beginning of missions confirms the experience of missions in all ages. Given a missionary church or body of believers, and a foreign mission is the inevitable consequence. If the mission, or an attempt at it, is lacking, it is proof that the Spirit is lacking in the church.

2. The money problem is not mentioned, nor is anything said

of organization. God and men, men and God—that is all. That is always all. Money and machinery are secondary to-day as they were then. We are guilty of distortion and distrust and atheism when we put them first. But simple as was the sending out of these first missionaries, it does not follow that now the wise thing is for each local church to act in the independent fashion of the church at Antioch, and select and commission and send out its own representatives. It would be easy to relate stories of the dismal failure and wrong of some experiments of this sort. In our sense of words, this first foreign mission was not a foreign mission at all. The missionaries went among their own people. They never went out of the bounds of their own government, and they learned no new language, tried no new climate, touched no foreign land. It was a deputation rather than a mission. The real lesson for us is not a lesson of rigid method, but a suggestion of principle, namely, that by the methods which experience has approved, each church should be in vital contact with the missionary enterprise and participating in it. The method of the sending forth of these first missionaries is not a reflection on modern missionary organizations. It is significant that those societies and missions like the China Inland Mission, which seem to emphasize most the call of the Spirit, are the most highly organized and the most authoritatively governed.

3. This itineration was a modest venture, a preliminary trial, a testing of wings. The missionaries turned first naturally to territory which Barnabas knew. He had lived in Cyprus, owned property there, and personally possessed influence that made their visit to the island a matter of no great risk. Here they went first to Jews, as had been and was still to be for some time the almost invariable evangelistic rule. Even on this trip, however, a gleam of the wider mission came to them. The Jews came first of necessity, the missionaries felt and said that they felt, but the gospel was for gentiles too (Acts xiii. 46, 47). And when they reported to the home church on their return, the dominant impression of the itineration evidently was that God “had opened a door of faith unto the gentiles” (Acts xiv. 27). The mission revealed itself, and fed the spirit which had created it.

4. The missionaries moved. It had required persecution to stir up the Jerusalem believers. But now men had been raised up

with the spirit of the great commission in their blood. They were going men. If rejected, they went on (Acts xiii. 50, 51). They were not afraid of persecution. They took it when it came in the line of their duty, but also they had no hesitation in running away from it (Acts xiv. 5). If it was necessary to be beaten, they bore it joyfully; but Paul had no principle against going down over walls to escape danger (Acts ix. 25), or leaving places which were too hot. Still, they came right back to these places on this trip. If they fled, it was not from fear, and if they returned, it was not from hardihood. They went in the way of duty. That was all. If missionaries in China could do no good by staying in interior towns during the Boxer troubles, and only imperilled the Chinese converts by remaining, it was their duty, following Paul's example, to leave. If their remaining at their post and accepting death would have helped the cause, they would have done right to stay, and those who did stay, did what Paul would have done in their place.

5. The missionaries did not move just for the sake of moving. Itineration with them was not mere travel or sight-seeing. It was hard, well-directed preaching. To do this work thoroughly they retraced their steps (Acts xiv. 21) even to Lystra and Iconium, where they had been rejected, and whence they had fled. Those missionaries in China who after the troubles returned to their stations, some of them before even the consuls were ready to encourage them, also were following Paul's example. On this itineration the missionaries did more than just "herald" the gospel. They organized the believers. The organization was very flexible and simple. No priests were set over the little companies to exercise authority by virtue of apostolic succession. All was life and motion and freedom. Neither did Barnabas and Paul employ a helper and place him over the group. They hit upon a perfectly simple, natural, self-supporting arrangement, designed to secure liberty, growth and the sense of responsibility. Fuller developments would come later, but this was enough for the beginning. Perhaps if Paul had had no results of his work he might have employed a different method. But he had results, and this was the way he took care of them.

6. The sole reliance of the missionaries was the gospel (Acts xiv. 21). They had absolutely no ulterior inducements to offer.

No social, educational or philanthropic advantages had been evolved which could act as attractions to draw the people toward Christianity. It was not yet a proscribed religion. Its relation to the government and the imperial court had not been defined. But if not under the ban, there was nothing to commend it but its spiritual efficiency and its response to the deepest needs of human hearts. Paul did some signs and wonders (Acts xiv. 3, 10; xiii. 11), but one of them made them more trouble than it did good, and on the contrary side he assured believers that tribulation was in store for them (Acts xiv. 22). Many a modern missionary has wished that he was as free from the financial, political and social entanglements of Christianity in his enterprise, that he might deal with men on spiritual ground alone. The penalty of the long postponement of the evangelization of the world is two-fold—(1) the social and racial chasm between Christians and heathen has become terrible in its width and depth and permanence, (2) and Christianity has come to terms with culture, commerce and politics, so that it is well-nigh impossible to disengage it and present it to the world as Paul was free to present it to Gentile and Jew in the first generation.

7. Moreover, the preparation of the Jews for Christianity had been as well done as could be—where the condition was the resultant of the forces of the loving will of God and the recalcitrant and obstinate obduracy of Israel. There was, however, an audience ready, a place provided for Christianity to take hold (Acts xiii. 14, 15, 43, 44; xiv. 1). On the other hand, it was from the Jews also that the first opposition came (Acts xiii. 45, 50; xiv. 2, 5, 19). The uncertainties of the situation, the experimental nature of the work among both Jews and gentiles, accounts for the fact that the message to both (Acts xiii. 16-41; xiv. 15-17) was less sharp and cleanly adaptive than it soon became.

8. A noble picture of true missionary wisdom and consecration is presented in the course of Barnabas. As he and Paul met their new problems and did their new work, the older man began to shift the responsibilities to the shoulders of the younger, whose capacities he had long before foreseen. He pushes him forward, does not quarrel with his growing prominence, happily slips into the second place after their visit to Antioch in Pisidia, and finds

his joy in the increasing power of Paul. Here is the picture of a large-natured, fine-spirited, sagacious man, doing the greatest work of his life in developing Paul and lovingly shaping his growth. The man who could bear himself thus was a good man. He was even a great man. There is room in every age for missionaries of this spirit, who see ability in others, and who lay themselves out to develop it, and who then can rejoice in it without jealousy.

9. It is rather consoling to have evidence enough that missionary work in the first days was not free from the same problems which vex us. Young men then turned back from the work as they do now. The defection of John Mark is an interesting subject for study and speculation (Acts xii. 12, 15; xiii. 5, 13; xv. 37, 38). It is easy to imagine reasons for his course. It is perhaps enough to suggest that he was with Barnabas and Paul merely as an attendant. He was not included in the specification of the Holy Ghost in Acts xiii. 2. You cannot expect from men more than you lay on men. The best way to get spiritual service is to charge with spiritual responsibility. Many enterprises have lost good men through not having given them duty and recognition enough. Some have surmised that John Mark left out of disgust at Paul's supersession of his kinsman, Barnabas. Whatever the reason, there was friction, and at the beginning of Paul's second itineration it involved him and Barnabas, and led to a rupture. The difference of opinion between them was sharp and decisive. Paul thought Mark was not plucky enough for missionary work, and Barnabas wanted to try him again. He saw good in him, as he had seen in Paul; and when others distrusted him, as they had Paul, Barnabas thought there was hope. Possibly Gal. ii. 13, which records a time of wavering on the part of Barnabas with reference to principles which Paul regarded as vital, may help to explain this breach. At any rate they parted, and there is no record of their meeting again. But Paul always remembered Barnabas kindly, and by and by he came around to Barnabas' view of Mark. In Col. iv. 10, he commends him as a relative of Barnabas, and he finds at last the good in him which the tolerant generosity of the "Son of Consolation" had seen in him from the beginning (Philemon 24; II. Tim. iv. 11). In I. Cor. ix. 6, Paul mentions Barnabas honorably, implying that he was

still at work, unmarried, and toiling with his own hands. Perhaps the rupture was for the best. Perhaps it helped John Mark to see his failings. Perhaps the gospel was more widely preached because of it, and love survived it, as it always does with true men. We must believe, therefore, that it was not a rupture of the friendship; that like every true friendship, this one outlived a difference of opinion, and sweetened the lives of the friends to the end, and after the end. There is this pleasant feature about the separation also. It resulted in two itinerations rather than in one. When missionary controversies result in resignations and withdrawals from the work there is reason for suspicion; but we can endure them when, as in these early days, they doubled the volume of the work, and after all, left no permanent ill-feeling behind.

10. The great problem which shook the Early Church became more clearly defined on this tour. That problem of the relation of the gentile converts to the Jewish law, and in consequence, the relation of the Jewish Christians themselves to their institutions, had to be settled. These first missionaries did well to perceive this. There is nothing gained and much lost by slurring over in mission work the inevitable issues and collisions which must arise. These must be dealt with in the spirit of love, but also in the spirit of firmness and of a sound mind. Missions do not rest upon a maudlin erasure of all lines of distinct opinion of truth, and the purchase of good feeling by the surrender of principle to sentimental slovenliness. They involve the fierce clash of truth and error. These early missionary days show how much better it is to have the issue clear and naked, and to settle it with sharp and positive finality if it be possible.

A STUDY OF A NEW TESTAMENT WORD.

REV. MEADE C. WILLIAMS, D. D., ST. LOUIS, MO.

The New Testament word *σωφροσύνη*, together with its various collateral forms, is found fourteen times in the Epistles and twice in the Gospels. It is generally translated soberness, but is a word of wide meaning and it is not easy to convey its full sense by any one English equivalent. Some of our painstaking, critical

commentators speak of this word as making one of their difficulties.

But while it may be difficult to settle on any one English term to represent its sense in all the various connections in which it is used, it is not difficult to ascertain its general sense as employed in its different applications to life and thought.

For instance, in writing to Timothy the Apostle Paul speaks of the "spirit of power, of love and of a sound mind" (II. Tim. i. 7). In the Greek the expression for *sound mind* appears as one word. It is the genitive of *σωφρονισμός*, and is translated in the R. V. by *discipline* as referring, perhaps, to that kind of training which sobers and steadies the mind, the result or effect, rather than the state itself, of sober-mindedness. For the purpose of the present illustration, however, the distinction is immaterial. It simply denotes that soberness in the Scripture sense has something to do with a good mental state.

Of the furious Gadarene demoniac we read that when the Lord had healed him he sat clothed and in his right mind. The word for *right mind* is the participial form of the verb to be sober. In contrast with his former wild and ungovernable state the man of the tombs had been restored to a normal condition and was seen to be calm and restrained and in right mental poise.

In II. Cor. v. 13, the apostle writes "whether we be beside ourselves," that is, extravagant in his emotions or his declarations, and under undue excitement in his calling, and extreme and radical in his zeal, "it is to God; or, whether we be sober," that is discreet, conservative and restrained, "it is for your cause." Here the contrast between the two states of mind and spirit suggests the scripture sense of the word sober.

When Festus charges Paul with being "beside himself," that much learning had made him mad because his testimony concerning Jesus suffering death and then rising from the dead seemed to the Roman governor something wild and beyond all rational limits, the Apostle answered, "I am not mad, but speak the words of truth and *soberness*." That is to say, instead of being a rash and inconsiderate declaimer as you suppose, I am making statements which are within the bounds of truth and moderation.

Again, in the Epistle to Titus (ii. 2), we find the same word in the A. V. translated *temperate*, and again, in the verse following

it is rendered *discreet*.

From this study of the word we gather that in its general scope it has the meaning of sound understanding. And not exactly a rational as opposed to a demented state of mind, but a mind characterized by judgment and good sense; a well-balanced state of mind; the quality of habitual self-restraint and moderation; a spirit that can keep within bounds. As opposed to the excitement and intensity of life, it is moderation; as opposed to rashness, it is prudence; as opposed to ostentation and wanton display, it is simplicity; as opposed to all unseemliness in conduct, it is modesty and decorum.

1. A use of this pregnant word is made by the Apostle Paul in his Romans (xii. 3), in connection with the very difficult matter of self-estimate: "I say through the grace given unto me unto every man that is among you, not to think of himself more highly than he ought to think, but to think soberly," *φρονεῖν εἰς τὸ σωφρονεῖν*, that is, so to weigh all that pertains to one's personalty as to form a sober, viz. a restrained and impartial, judgment of himself. This presents the difficult and delicate problem of self-estimate. To think soberly of ourselves is to form a calm and judicious estimate of our own characteristics and powers. *Φρονεῖν εἰς τὸ σωφρονεῖν* in this connection suggests the golden mean in judgment, and guards against an egregious self-conceit on the one hand and an unfair self-disparagement on the other. But the chief application of the counsel here doubtless is in the former direction, as indicated by the circumstance that "thinking soberly" is made antithetical to "thinking more highly" of ourselves than we should. Self-importance in its various forms has been called the dominant vice of the human character. The exhortation, therefore, warns against an over-valuation of self and that kind of ambition which is begotten of selfishness and egotism. The stirring sentiment of "excelsior" and being a "hero in the strife" and "hitching our destiny to a star," has not proved an unmixed good. Absorption in the self-flattering and prideful thought of "a work to do for others" often makes one dissatisfied with the "common lot," and tends to supersede the view of life as a discipline for himself, and the ambition of leadership often supplants the thought of homely duty, and the adjectives faithful and useful count but little alongside of conspicuous.

Sidney Smith once advised, "Keep as much as possible in the grand and common road of life;" and the Scripture sets before us a most desirable social state in the exhortation (as we have it in the R. V.), to "lead a tranquil and quiet life in all godliness and gravity" (I. Tim. ii. 2).

2. Paul bids Timothy exhort young men to be sober-minded. The word's comprehensive and conservative sense is here seen. Youth is a period of life when impulse and fancy run away with the judgment, when the neck resists yokes and restraints, when the attractive goal is considered, but not the toilsome path. As Matthew Henry says, Joseph dreamed of his preferment, but not of his imprisonment. In respect to the young man, then, *σωφροσύνη* means a thoughtful spirit, practice in self-denial, steadfastness of purpose, simplicity in pleasures and a due regard to the serious side of life. Solomon's word embodies it all: "My son, keep sound wisdom and discretion." Of the two sons of Isaac, Jacob well illustrates the qualities suggested by the Scripture word: "a plain man dwelling in tents," of quiet, plodding industry, prudent, patient to wait the developments of time, cultivating the homely virtues, enduring hardships, not quick tempered, not ambitious of fame or showy exploits, following the prosaic and humdrum pursuits of life. On the other hand, Esau, impulsive, free and easy, thoughtless, fond of wild adventure, carried away by passion and by appetite, brooking no restraint, unschooled in self-denial and indifferent to lofty opportunities and ideals—Esau is the typical character by contrast, the opposite of sober-mindedness.

3. To young women, also, the exhortation to sober-mindedness is addressed (Titus ii. 5); that is, let them be discreet, circumspect and self-restrained. Solomon's homely proverb here suggests itself: "As a jewel in a swine's snout, so is a fair woman who is without discretion." In respect to personal manner, *σωφροσύνη* suggests modesty and seemliness in social life and a constant remembrance of the rules of decorum by which society has circumscribed the female sex. It prescribes thoughtfulness in conduct and demeanor. In respect to apparel and adornment of the person, it finds its meaning in the saying of one of the early Fathers that "the handmaids of Christ should love simplicity, and that jewelry which comes from God's workshop." And this is

but in line with the inspired counsel that "women adorn themselves in modest apparel with shamefacedness and sobriety." In respect to views of life, the word suggests restraint of romanticism and coquetry and sentimentality and day dreams. It means that the gravity of life must not be ignored and that there should be training and discipline for its future cares. And the charge to the "young women to be sober," suggests the importance of wisdom in their pleasures, that these be enjoyed in the measure of moderation and within the bounds of Christian propriety, that "society" duties and the enervating round of merry-makings be not thought of as the object of life, and entertainment the chief end of existence. "She that liveth in pleasure is dead while she liveth."

4. One more application of this Scripture virtue is made by the Apostle when he writes, "the grace of God which bringeth salvation teacheth us that denying ungodliness and worldly lusts, we should live soberly." This declaration is of general scope, and in its application is intended for all classes and ages of those who look to the word of God as the rule of life. The wide import of "soberly," as here used, is indicated by Hoffman (as quoted by Meyer) when speaking of *σωφροσύνη* in general, he says it "contains everything in which the moral influence of Christianity may be displayed." The virtues more particularly suggested by the word—simplicity, self-restraint, moderation, contentment, quietness, prudence and such like—are no favorites in to-day's philosophy of life. But nevertheless the quality of mind thus indicated by the Greek word is specially appropriate amid the manifold excesses and extravagances which characterize our present day. We see in every interest and pursuit a tendency to disregard wise restraint and to abolish bounds. Men become intense and immoderate in all their desires. They crave superfluity, and whether in commercial schemes, in political ambitions, or in social life, seem under constant pressure and stimulation. "The eye is not satisfied with seeing nor the ear with hearing." They must push and strive for wealth until it overflows their coffers, and pursue pleasure until the appetite is cloyed, and in the gratification of desires they seem unable to cease until "overcharged with surfeiting."

“THE FATHERHOOD OF GOD AS COMMON TO AND PECULIAR TO CHRIST AND CHRISTIANS.”

REV. S. M. TENNEY, HOUSTON, TEXAS.

Πατήρ (“father”) is found in the New Testament 384 times; (1) used to designate man 122 times; (2) to designate the devil four times, and (3) to designate God 258 times. When used to designate God it may indicate one of many relations: (a) His relation to Christ, the Second Person of the Trinity; (b) His relation to man without qualification, or what is termed the universal Fatherhood of God; (c) His relation to man with qualification, limiting his Fatherhood to certain persons, Christians; (d) His relation common to Christ and man; (e) and his relation common to and peculiar to Christ and Christians. Each and every one of these has an interest in itself, and the whole is well worth a very thorough study. It is the intention of the writer to say something of each of these at some future time, but for the present we limit ourselves to the last named.

1. Facile princeps, the Scriptural passage on this particular point, or doctrine, is John xx. 17. The text here used to be such as was translated, “Touch me not; for I am not yet ascended to *my Father* (πρὸς τὸν πατέρα μου)”; but now it is decided by the strongest of evidence, and received by all of the latest textual critics that the *μου* is to be dropped, leaving the passage to be read, “Touch me not; for I am not yet ascended to *the Father* (πρὸς τὸν πατέρα); but go to my brethren, and say unto them, I ascend unto *my Father* (πρὸς τὸν πατέρα μου) and *your Father* (καὶ πατέρα ὑμῶν), and my God and your God.” Prior to this change in the text this passage was used by all commentators to show how Christ took especial pains to avoid ever using any expression such as “Our Father,” including himself with men, and to emphasize that it was only in a very indirect way that he ever said that God was Father both of himself and others (men), thus keeping conspicuously before us the *vital difference* between himself and us. While there is a vital difference between God as the Father of Christ and of Christians and the interest of truth demands that this difference be conserved, yet it must be said that there is much *in common in God in the relation*

of Father of Christ and of Christians, and frankly we believe that the community of Fatherhood has been too little emphasized, that too much has been said about the difference, and on the subject, "Why Christ did not say 'Our Father.' " The writer must give it as his sober judgment that what Christ had in mind when he uttered these words (John xx. 17), *was precisely* what is contained in the expression "Our Father," and that he took this form of expression because it was the more emphatic. Had Jesus said, "I have not yet ascended to *our* Father," it might not have been noticed, but when he said, "I have not yet ascended to *the* Father," "but go to *my brethren*"—not "my disciples"—the first time so far as record goes that he called his disciples "my brethren"—here defining his close relation to them:—how those words with newness, freshness, and tenderness must have fallen on their ears, "And say unto them I ascend unto *my* Father and *your* Father," it is clear that he emphasized as he could not have done by the simple term "our," and his emphasis was so noticeable, serving to stress the *common relation* which *they*—his disciples, now his "brethren," and himself—sustained to God "*the Father*," and their *near kinship*. Grammatically, we take the expression "*my Father and your Father*" to be exegetical, explanatory, or an unfolding of the expression "*the Father*." The recently lamented Bishop Westcott commenting says: "The general conception of Fatherhood is given first, and this is afterwards defined and distinguished. He who is '*the Father*' is Father of Christ and Father of men." (See Bib. Com., John xx. 17.)

(As opposed to this interpretation we call attention to an article by Rev. J. D. Wells, D. D., in THE BIBLE STUDENT, Nov., 1900—"Why Jesus Never Said 'Our Father.'" See, also, Luthardt on John, and other older commentators.)

2. John xiv. 13, 16; xvi. 23, 26: in all of these passages much of the fullness of the exhortation to prayer is derived from the thought that "*the Father*" that is to be addressed is "*my Father and your Father*" ("*my Father*" whose relation to me is such that upon the claims of "*my*" name he will grant your prayers a hearing and answer; "*your Father*" in sympathy with you and full of love for you, willing to hear you as a Father his children). Our prayers ascend to "his Father" and "our

Father," who will hear and answer *us* for *his* sake. We appeal to his Fatherly love for us on the ground of his Fatherly love for the Son.

3. Similar force is given to many other passages with this expression "*The Father*." See John, chps. xiv., xv., xvi. and xvii.

"For though the phrase 'the Father' which occurs frequently in the 14th, 15th and 16th chapters of John is certainly in several of these places to be understood not of God's relation to Jesus only, but also of his relation to others with Jesus, we have only to recall that these chapters contain the farewell address of Jesus spoken to the eleven alone in the privacy of the upper room, and in the intimacy of a sympathy and union between him and them deeper and tenderer now than at any previous stage of their discipleship." (Dr. Gross Alexander in "The Son of Man, Studies in His Life and Teachings," pp. 174, 175.)

4. Further evidence of this community of relation between God and Christ and God and the Christian is found in the common address made by Christ and Christians, "Abba, Father" (see Mk. xiv. 36 and Rom. viii. 15; Gal. iv. 6). There is no difference whatever between these forms of address, used by Christ and his followers, so that it is evident that, if both—and according to Rom. viii. 15 and Gal. iv. 6, none other than Christians can use this form of address—if both can address God in the same, identical language as Father, there must be a community of Fatherhood. This is worthy of more study than it has received.

5. In addition to the above as corroborative of this idea of the Fatherhood of God, there is frequent mention of the relationship of Christians to Christ in such terms as to imply this interpretation: they are called (a) "brethren" of Christ (John xx. 17), and (b) "joint heirs with" Christ, *because* they are children of a common Father (Rom. viii. 14, comp. 1 John iii. 1, 2a and 2b).

"Behold what manner of love *the Father* hath bestowed upon us that we should be called the sons of God." "Beloved now are we the sons of God" (1 John iii. 1, 2). "*Children of God*," "and if children then heirs, heirs of God, and *joint-heirs with Christ*" (Rom. viii. 16, 17). To us God *the Father* says, "my sons and daughters" (II. Cor. vi. 18), "my children" (comp. I. John iii. 10), and God *the Son* says, "my brother and sister"

(Mtt. xii. 48-50), "my brethren" (John xx. 17). How full and complete the restoration! How united (John xvii. 21, 23) "the whole family in heaven and earth" (Eph. iii. 15)! How close the relationship! How akin to each other! How full the sympathy and love of heaven which we enjoy! How great the privileges of salvation through Christ! Let us, the messengers of his truth, not fail to get the richness of the message he would have us to bear his disciples: "Go to *my brethren* and say unto them, I ascend unto *my Father and your Father*, my God and your God," and there "at the right hand of" "*the Father*," "his Father" and "our Father," "he ever liveth to make intercession for us."

ON RECEIVING THE HOLY SPIRIT.

REV. JAMES COFFIN STOUT.

It is noticeable that in the eleven passages of the New Testament in which "receiving" the Holy Spirit is spoken of, the verb is always λαμβάνειν and not δέχεσθαι. Λαμβάνειν and δέχεσθαι seem to be, in many cases, exact synonyms; but where a usage is so uniform as in this case, it is perhaps proper to look for some reason which shall account for it.

To say that two or more words are synonyms, is to say that they are alike in fundamental idea, but with more or less difference or individuality in the setting forth of that idea. It is not a denial that there may be many passages in which it would be as possible to use the one as the other; but while granting that there may be, and often are passages in which the words seem to be used interchangeably, it is to affirm that there are others which show that the shades of meaning, representing the characteristic differences between synonyms, are exactly discriminated. Of course, the same dangers attend the study of Greek synonyms as are found in every endeavor in the line of exegesis or interpretation,—preconceived theories, inexactness and incompleteness of research, and a mind which refuses to see beyond its own horizon—these things are fatal; but they should serve as a warning, not as a prohibition.

In classical Greek λαμβάνειν expresses the notion of "taking,"

while *δέχεσθαι* conveys the idea of “receiving” or “accepting.” And while in the Hellenistic Greek of the New Testament the words sometimes overlap, and these distinctions disappear, there are many cases in which a difference in use is very noticeable,—*λαμβάνειν* signifying a conscious appropriation, which appropriation is based on *some conception of right* on the part of him who appropriates; a right either of privilege, or of duty, for both duty and privilege in their highest sense involve the basal idea of right: while *δέχεσθαι* signifies the mere fact of accepting something gratuitously offered by another, or of welcoming, as one would a guest. In Matt. x. 41, this contrast is strikingly brought out,—“He that receiveth (*δέχεσθαι*) a prophet in the name of a prophet, shall receive (*λαμβάνειν*) a prophet’s reward; and he that receiveth (*δέχεσθαι*) a righteous man in the name of a righteous man, shall receive (*λαμβάνειν*) a righteous man’s reward.” In other words, the receiving or welcoming of a prophet or of a righteous man, is an act in which there is contained nothing more than is expressed by *δέχεσθαι*; but when a man has thus acted, he has fulfilled the conditions through which the *right* becomes his of *appropriating* a prophet’s or a righteous man’s reward. Hence the change from *δέχεσθαι* to *λαμβάνειν*; *δέχεσθαι* would be inadequate.

In Eph. vi. 16, 17 the two words are again brought together, and with the same contrast,—“Withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation.” The words for “take” in these verses are different words. “Taking up the shield of faith” is *ἀναλαμβάνειν*; because that overcoming faith which triumphantly meets the assaults of Satan, must ever be *a conscious act of appropriation* of that which the soul recognizes to be its privilege. It is as the soul does really recognize that this quenching of “all the fiery darts of the evil one” is a privilege which, in the grace of God, has become a right of his redeemed life, that he will be able in very truth to appropriate the shield of faith;—*λαμβάνειν* being a positive claiming of that which, while all of grace in the provision of God, yet being provided, the soul apprehends as a privilege of no negative sort. But in the next clause the Apostle adds “And take the helmet of salvation,” and the word is no longer *ἀναλαμβάνειν*, but *δέχεσθαι*; and we have

the beautiful lesson drawn, that we are not only to *appropriate* "the shield of faith;" but also believingly to repose our souls in the *grateful and restful acceptance* of the sovereign and never ceasing salvation, with which, without even co-operation on the part of him who is already united to Christ, Almighty God of his own grace surrounds us.

Possibly we may draw a helpful suggestion from the use of *λαμβάνειν* in Rom. v. 11, "Through whom we have now received the reconciliation." The preceding verse affirms that "through the death of God's Son," we, while enemies, were reconciled to God,—*κατηλλάγημεν*, an aorist, showing that from God's side "reconciliation" is a definite, finished fact: and having said this, the Apostle adds, "And not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation." That is, since God, in his own sovereign grace has given his Son, and since reconciliation has been achieved through his death; the soul apprehending this through the enlightenment of the Holy Spirit, has the privilege, because of this completed work of Christ, to *claim* as his very own this reconciliation. Let me not be misunderstood,—it is not a right which inheres in man as man; but a right which results from the authoritative promise of God, in consequence of the all-sufficient work of his Son, and which the soul under the influence of the Holy Spirit apprehends as personal to himself.

When all this is applied to the thought of "receiving the Holy Spirit," it is most illuminating and inspiring; the verb "to receive" being always *λαμβάνειν*, and never *δέχεσθαι*. And if the inferences we have been drawing are true ones, the reasons for this uniform use of *λαμβάνειν* are obvious.

The passages which speak of receiving the Holy Spirit are, with the exception of Jno. vii. 39, found at the very conclusion of our Lord's earthly ministry (Jno. xiv. 17; xx. 22), and in the Acts of the Apostles. It is during those last days on earth, too, that we hear him giving emphasis to "The Promise of the Father," referring to the outpouring of the Spirit on Pentecost (Lk. xxiv. 49; Acts i. 4). Now, it was part of the work of Christ as our representative, to inherit this "Promise" for all his people. Into this inheritance he actually came (Acts ii. 33); he, the great *ἀρχηγός* of those who were one with him in the purpose

of God : and since he has thus inherited, the believer also, because he is "in the Beloved," has a *claim* to this same "Promise," a claim which, depending as it does on Jesus Christ alone, is without a flaw. We read, "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this." He, the 2d Adam, "received" (λαμβάνειν); λαμβάνειν, because it was the "Promise" of the Father, and all the conditions he had most perfectly fulfilled. He therefore received this "promise;" and he did it as our representative. From this verse we turn to Gal. iii. 14,—“That we might receive the promise of the Spirit through faith;” again λαμβάνειν, because, being united to him and heirs with him, we have through him the privilege, not negative but blessedly positive, in the nature even of a precious right of grace, to claim this promise for ourselves. This "promise" is "to all that are afar off, even as many as the Lord our God shall call unto him" (Acts ii. 38, 39). His throne is a throne which indeed is all of grace; but to this throne we are invited to come "*boldly*," in the assured confidence that he is willing to give the Holy Spirit to them that ask him (Lk. xi. 13).

What heavenly possibilities open before him whose life is "hid with Christ in God!" "Having been delivered out of the power of darkness, and translated into the kingdom of the Son of his love," we may actually *claim* all the liberty of the glory of the children of God; and living in simple-hearted dependence upon the all-sufficiency of the Saviour we inherit the *right* to believingly appropriate and enjoy all those privileges which God has given us in Jesus Christ our Lord.

Current Biblical Thought.

Is Amos Post-Exilic?

"Amos is, like Jonah, a late prophetic book written with a motive that is easily discernible in its main outlines. After the return from the exile, partial as that return was, there was for a long time a disposition on the part of the reformers in Jerusalem to look upon north Israel or Ephraim with disfavor, because of the state of affairs there, both civilly and religiously. The Assyrian captivity, or dispersion, had been but partial. Against north Israel, then, this post-exilic writer thundered, albeit not to the total neglect of Judah and neighboring peoples by any means; but he did, for reasons known only to himself, put his words in the mouth of one whom he supposed to have lived in the days of Jeroboam II. In an imperfect way only does he reproduce the past; the coloring is largely that of his own day; in little more than the osseous structure of his work does he give us a pre-exilic book. The only wonder is that his fiction should have so long misled us. But perhaps this is no stranger than the present state of our minds concerning Hosea, Micah, Isaiah, Jeremiah, etc., all of which books need to be re-examined in the light which our knowledge of the life of the people subsequent to the exile throws upon these prophetic pieces."

To the paragraph here quoted in full from the first article in the *American Journal of Semitic Languages* for January, 1902, entitled "Is the Book of Amos Post-Exilic?" its authors, EDWARD DAY and WALTER

H. CHAPIN, have appended this footnote: "The state of the text of Jeremiah and its manifest want of orderly arrangement lead the writers to regard it suspiciously. Probably, like Isaiah, it is a post-exilic thesaurus of Jewish prophecy, though on the whole much later. Micah we leave to one side for the present, though it must eventually be placed somewhere near the time assigned to parts of Isaiah. Of Hosea we may speak more confidently. It is post-exilic, and is aimed at the foreign phobia of the writer's day, as it is also at those dispersed Jews who would not turn from their wealth and easy-going manner of life for a harder but holier life at home."

A part of another foot-note may perhaps be pardoned, to give the writers' standpoint more fully. "The question of the pseudepigraphic character of the books of the Old Testament needs to be carefully investigated. We have well-known examples of such writing in the case of Samuel and Ezra and Daniel. We shall probably find that Hosea, Micah, Zephaniah, and other prophets are as truly pseudepigraphic. By dating back their works and giving them fictitious names, the writers of them expected to, and undoubtedly did, enhance their value to their readers."

Law and Prophets the Order After All.

The authors of this paper, and the editor who inserted it in the *Journal*, doubtless intended that it should be taken seriously. For our own part, in reading

it, it has been almost impossible to regard it in any other light than as a huge joke on the radical critics. But we ought not to allow ourselves this indulgence, and at the same time cast away a barbed arrow with which we are urgently invited to wound our friends, the enemy. Perhaps, perhaps,—after all,—perhaps, the Law came before the Prophets and not the Prophets before the Law. Perhaps, we shall not have to turn our Bibles upside down to read them in chronological order. Perhaps, the time is near when, if we will only forget the absolute date when the Old Testament books were composed, we can have them once more in their old familiar relative dates. Would that be a gain? If you *must* have your Deuteronomy stamped 7th century, and your Leviticus stamped 5th century, would it not please you better to find your Hosea and Amos in the 3d century pigeon-hole?

But the gain does **Amos a Unity.** not stop here. For those who prefer to read their prophets in one color, instead of in rainbow tints, there is ground for hope that if the opinions of Messrs DAY and CHAPIN prevail, they may ere long be permitted to enjoy the prophetic text dressed in sober black throughout. "In conclusion," say our authors, "we may say that the book of Amos is substantially a unity." The whole effort of their paper is to sift the former critical arguments in this manner: all those which are drawn from the late character of words or thought, are correct; all those which are drawn from the unsuitableness of the passage in question to its context, are false; therefore, the whole book is late. What a happy thought this was! "That a considerable portion of the book of Amos is now thought

by critical students of the Old Testament to be late is significant. Slowly but surely this hypothetical post-exilic editor is swallowing the original Amos." So write our authors. How brilliant a stroke to let this unknown human shark dispose of the poor prophet at one gulp, and so release him from his slow torture!

In the carrying out of this policy, however, the most cherished critical principles of those writers of whom our authors speak almost with bated breath as "our great critical scholars," suffer quite as severely as the prophet whom they mercifully put out of his misery. There are no expedients for dividing up an ancient writing more effective than the pointing out of *repetitions*, of which either the former or the latter cannot possibly be from the same pen. In the opening oracles of Amos we have as good examples as can be found in the whole Bible of this literary phenomenon of repetition. Yet after informing us that in the general critical view, "it is considered incredible that Amos should have thus repeated himself," our authors have the temerity to add: "We may dismiss all this as trivial." The same alarming recklessness in the estimation of the most fashionable critical arguments may be seen on nearly every page of their article. Thus, "All this is unconvincing," sounds strange as a verdict on an appeal to a contrast in *style*, and to a weakening of a *climax*. And again, on another passage, "That it has not the rhythm of its immediate context we admit, though we are not aware that it is safe to attempt to make much of this fact." What is going to become of our latest results in Nahum and Isaiah, if "it is not safe to attempt to make much" of a diversity of *rhythm* as an evidence of diversity of authorship?

Unconscious
Inconsistency.

In fact it is a certain naïveté, an unconsciousness that there is any other standpoint than the radicalism of CHEYNE, for example, that lends to this article its chief interest. Occasionally one runs across a contribution of this kind which gives away the whole critical position without perceiving it. The only trouble is that such articles are rarely by writers of wide and acknowledged influence; so that their positions cannot be urged with any success against the more cautious leaders. It would scarcely be possible to find in the writings of a guarded critic, however radical, such a palpable give-away as in the following words from the article under review:—"It is unsafe to argue from the internal character of Amos the state of society in the days of Jeroboam II., and then to reason that because a given oracle of Amos reveals such and such a state of society it must be an eighth century oracle. We know little of that time except what this prophet is supposed to reveal; and he can hardly be used for this purpose." This! when but a few pages before our authors tell us that "it is because of an independent examination of this book, following upon a most painstaking study of the social life of ancient Israel that the writers have been forced to conclude that the book of Amos is post-exilic." In other words, disharmony with a social life whose character is revealed, if at all, only in this book, is the plea for putting the book in another age. We are not surprised then, to read as the fifth act in this comedy, the words which are now subjoined:—"But it is not so much the social conditions as it is the use of terms that evidences to us its post-exilic character." How fortunate that whether the fingers are chapped or burned,

the one breath will blow either hot or cold!

A Critical
Reductio ad
Absurdum.

It is only when one realizes that Amos and Hosea have been the cardinal points, on which the critical discussion of Law and Prophets has turned, that he can perceive the significance of an article like the one under review. What seems like a fresh advance to hitherto unimagined lengths of critical novelty, is on a closer inspection seen to be in fact a last retreat. After it was clearly shown by JAMES ROBERTSON and other writers that the evolutionists' view of the development of the Hebrew religion was untenable so long as the appeal was to the earliest writing prophets *as we have them*, it became of course necessary to cut out of these prophetic books all expressions that favored the Bible's own account of that history; more and more such parts had to be called later insertions, and the process of abscission continued until phrase by phrase, verse by verse, section by section, a large portion of Hosea and Amos had been withdrawn from the genuine *kernel* of their books, to which alone the radical critics were willing to submit their case. Of Amos, according to the present authors, "over a fifth, to say nothing of minor glosses, is thus set aside as unoriginal." The truth is, that every one of these excised passages was a witness to the strength of the conservative position. The exigencies of the critical hypothesis demanded that they be sacrificed, and they were sacrificed.

Now comes a new theory which makes *the whole* of all these books late. There is no longer any court of appeal. But more than this, they are acknowledged a unit, each in

itself. That has been the very contention of the conservative scholar all along. Give him a whole and undivided Amos, and he will prove for you the traditional view of Old Testament religious history. True, this new theory puts our undivided Amos at a late post-exilic date; but what if our authors proved to be partly right and partly wrong? Suppose they are right in making Amos a unit. Suppose the current school of criticism is right in putting the book in

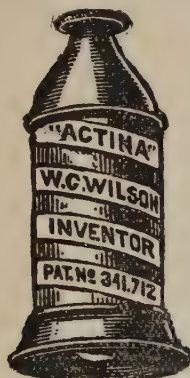
the eighth century. Where are we but on the very ground that the conservative has always held? Let each side answer the arguments of the other side, let each declare the reasoning of the other trivial and inconclusive, and, with all our hearts—we will side with them both! Give the book of Amos to Amos, and prove it a unit, and “with that lever we will move the world.”

JAMES OSCAR BOYD.

DEAFNESS CURED

By No Means Until "ACTINA" Was
Discovered.

Ninety-five per cent. of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them



respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, free. Address New York and London Electric Association, Dept. 349, 929 Walnut Street, Kansas City, Mo.

The Next Great Awakening

By DR. JOSIAH STRONG

(Author of "Our Country," "New Era," etc.)
12mo. cloth, 75 cents.

A study of the great religious revivals of the past convinces Dr. Strong that there are certain scriptural truths, which, if preached to-day, will bring about a great awakening in this country.

THE BAKER & TAYLOR COMPANY,
NEW YORK.

SOME INTERESTING FIGURES.

Capital Stock of the Four Great Banks of the World,
December 31, 1899.

Bank of England,	-	-	\$86,047,935
Bank of France,	-	-	36,050,000
Imperial Bank of Germany,			28,560,000
Bank of Russia,	-	-	25,714,920
Total,	-	-	\$176,372,855

Funds held by the Mutual Life Insurance Company for the Payment of its Policies, December 31, 1899, **\$301,844,537**

Or \$125,471,682 more than the combined capital of these famous banks.

The new form of policy of THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, Richard A. McCurdy, President, provides:

- 1st—The SECURITY of \$301,844,537 of assets.
 - 2nd—PROFITABLE INVESTMENT.
 - 3rd—LIBERAL LOANS TO THE INSURED.
- Extended term insurance in case of lapse.
Automatic paid-up insurance without exchange of policy.
Local surrender values.
One Month's grace in payment of premiums.
For further information apply to

F. H. HYATT, General Agent
For the Carolinas,
COLUMBIA, S. C.

THE NEW PSALMS AND HYMNS JUST READY.

Music edition, cloth binding,	.	75	postpaid.
" " half morocco binding,	.	1.25	"
" " full " "	.	2.50	"
Word edition, cloth binding,	.	.35	"
" " half morocco binding,	.	.65	"
" " full " "	.	1.50	"

These prices are strictly net. When ordered in lots of 100 or more, either size, a discount of 10 per cent. from above prices will be made. Address all orders to

THE PRESBYTERIAN COMMITTEE OF PUBLICATION,
1001 MAIN STREET, RICHMOND VA.

Columbia Theological Seminary,

COLUMBIA, SOUTH CAROLINA.

SESSION BEGINS SEPTEMBER 18.

FACULTY.

The REV. WILLIAM M. MCPHEETERS, D. D.,
Professor of Old Testament Literature and Exegesis.

The REV. WILLIAM T. HALL, D. D.,
Professor of Didactic and Polemic Theology.

The REV. RICHARD C. REED, D. D.,
Professor of Ecclesiastical History and Church Polity.

The REV. JOHN W. DAVIS, D. D.,
Professor of New Testament Literature and Exegesis.

The REV. SAMUEL C. BYRD, A. M.,
Adjunct Professor of Pastoral Theology, Sacred Rhetoric and English Bible.

For Catalogue and other information, apply to

DR. MCPHEETERS,

Chairman of the Faculty.

The State.

COLUMBIA, S. C.

DAILY—Twelve Months, \$8.00. SPECIAL RATES TO ALL MINISTERS OF THE GOSPEL—
Twelve Months, \$5.00; Three Months, \$1.50.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

Things to Remember:

CUT THIS OUT AND PASTE
IN A PROMINENT PLACE.

The State Company,

COLUMBIA, S. C.,

Besides publishing the Brightest and Newest Morning Paper in South Carolina, and the best Semi-Weekly Paper for country people, and publishers also of The Southern Christian Advocate, which represents seventy thousand Methodists of the State, is also equipped for

NEW TYPE, NEW PRESSES, BEST INKS,
FINEST PAPER, EXPERIENCED
WORKMEN,

Which makes us

Prepared to Print

Books, Catalogues, Folders, Pamphlets,
Briefs, Notes, Drafts, Business Cards, News-
papers, Envelopes, Note Heads, Bill Heads,
Letter Heads, Visiting Cards, Report Blanks,
Coin Envelopes, Posters, Checks, Tracts,
Minutes, Statements, ON SHORT NOTICE.

WILL BE PLEASED TO QUOTE YOU PRICES.

FIRST CLASS

JOB PRINTING.

The State Company,

The State Building.

COLUMBIA, S. C.

THE R. L. BRYAN
C O M P A N Y

Books, Stationery
Fine Printing
≡≡≡ Binding ≡≡≡
Blank Book Making

MASONIC TEMPLE BUILDING
COLUMBIA, SOUTH CAROLINA

T. S. BRYAN, Pres. & Treas.

R. B. BRYAN, V. Pres.

G. A. SELBY, Gen. Manager

J. T. MCCAW, Secretary

C. B. SIMMONS, REAL ESTATE,
COLUMBIA, S. C.

Presbyterian College for Women,

COLUMBIA, S. C.

Session begins September 25, 1901.

A Select High Grade College for Young Ladies, offering three Courses (Classical, Literary and Scientific), leading to the degree of A. B., Special Schools granting Certificates, Conservatory Advantages in Music, and Fully Equipped Departments in Art, Elocution and Physical Culture, and Commercial Studies.

SPECIAL FEATURES.

A PRESBYTERIAN SCHOOL, with required courses in the English Bible and elective courses in Presbyterian Doctrine and History.

A HOME SCHOOL, limited in number, with special care over the social life of the pupil.

A HIGH GRADE SCHOOL, offering young ladies courses equivalent to those given in male colleges.

A COMPLETE SCHOOL, providing not only for the mental and moral training, but also for the bodily welfare of the pupils, by placing them under the constant care of a Lady Physician resident in the College.

A WELL EQUIPPED SCHOOL, pure and delightful water from a carefully constructed cistern, beautiful grounds, neatly furnished rooms, Gurney heaters, hot and cold water, bath rooms and closets on every floor, gas or electric lights, elegant parlors, studios, laboratories music rooms, fine auditorium, etc.

FOR CATALOGUE AND TERMS, ADDRESS

ROBT. P. PELL, *President.*

THE INCARNATION, by H. CULLEN, D. D.

SOME MISSIONARY ASPECTS OF PAUL'S SECOND ITINERATION,
by Mr. Robert E. Speer.

VOLUME V. New Series.

JUNE, 1902.

NUMBER 6.

The Bible Student

Wey *See: Bible Champion*

Prove all things; hold fast that which is good.

Editors:

WILLIAM M. MCPHEETERS, D. D.

BENJAMIN B. WARFIELD, D. D., LL. D.

SAMUEL M. SMITH, D. D.

JOHN D. DAVIS, PH. D., D. D.

Contents:

I. EDITORIAL NOTES: "Theories of the Atonement." "The Answer of the Cross." What is Answered? The Answer Rather an Aggravation. Significant Omission. (S. M. S.) *** Theory That Gen. i.-xi. are Naïve Fiction. Neglect of the Admitted Historical Element. A Groundless Suspicion. Grossness of Interpretation. (J. D. D.).....	303
II. THE INCARNATION. <i>H. Cullen</i>	310
III. JEHOVAH, THE GOD OF REDEMPTION. <i>W. D. Kerswill</i>	318
IV. ANTIOCH, THE SECOND CENTER OF CHURCH EXTENSION. II. <i>J. W. Davis</i> ..	326
V. SOME MISSIONARY ASPECTS OF PAUL'S SECOND ITINERATION. <i>Robert E. Speer</i>	332
VI. SOCIOLOGY OF JOSEPH'S DAY. <i>Jas. A. Quarles</i>	340
VII. RECENT BOOKS FOR BIBLE STUDENTS. <i>W. M. McPheeters</i>	352
VIII. CURRENT BIBLICAL THOUGHT: Growing Impatience with Wellhausenism. The Two Theories of Life. Present Status of Evolution. (HUGH M. SCOTT.)	358
IX. BOOKS RECEIVED.....	362

The R. L. Bryan Company Press, Columbia, S. C.

ON SALE BY—JOHN WANAMAKER, New York and Philadelphia.

PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia.

PRESBYTERIAN COMMITTEE OF PUBLICATION, 1001 Main St., Richmond, Va.

[Entered at Post Office at Columbia, S. C., as second class matter.]

\$2.00 A YEAR.

20 CENTS A COPY.

THE BIBLE STUDENT.

Volume VI., July-December, 1902.

SOME ARTICLES THAT WILL APPEAR IN VOLUME VI.

Structure and Ruling Ideas of the Book of Exodus. Prof. W. W. Moore, D. D., LL. D., Union Theological Seminary, Richmond, Va.

Structure and Ruling Ideas of Leviticus. Rev. Ph. J. Hoedemaker, D. D., Amsterdam, Holland.

Structure and Ruling Ideas of Numbers. Rev. J. E. H. Thompson, D. D., Stirling, Scotland.

Structure and Ruling Ideas of Deuteronomy. (Author to be named.)

Structure and Ruling Ideas of Joshua. Professor B. C. Taylor, Crozier Theological Seminary.

Christ In The Pentateuch. Rev. Howard Osgood, D. D., Rochester, N. Y.

The Decalogue and Christian Ethics. Professor D. E. Jenkin, D. D., Omaha, Neb.

Manna In The Old Testament and In The New. Professor W. H. Marquess, D. D., Louisville, Ky.

Pre-Joshuan Palestine: Its Inhabitants, Cities, and Powers of Resistance. Professor R. S. Stewart, D. D., Lincoln University, Pa.

The Psychology of Prophecy. Rev. J. E. H. Thompson, D. D., Stirling, Scotland.

Pre-Adumbration of the Trinity In The Old Testament. Prin. Wm. Caven, D. D., Knox College, Toronto, Canada.

Is the Religion of The Old Testament A Religion of Fear. Prin. D. H. Mac Vicar, D. D., Presbyterian College, Montreal, Canada.

SPECIAL OFFER.

The sixth volume of THE BIBLE STUDENT begins with the July (1902) issue.

To those beginning their subscriptions with that issue, and sending us \$2.00, we will send THE BIBLE STUDENT for one year and *a complete set of Volume V.* (January to June, 1902).

To those beginning their subscriptions with that issue, and sending us \$2.50, we will send THE BIBLE STUDENT for one year and complete sets of Vols. IV. and V. (July, 1901-June, 1902)—that is until our sets of Vol. IV., of which only a few remain, are exhausted.

The Bible Student.

CONTINUING

The Bible Student and Religious Outlook.

Vol. V., New Series.

JUNE, 1902.

Number 6.

"Theories of the Atonement." That there are such we do not deny, and hence there is a legitimate use of the phrase. But at the same time there are few phrases more abused and more perverted. When one eliminates from his conception of Christ's death every element of substitution, divests the doctrine of all vicarious character, and does obvious violence to the scriptural concept of sacrifice uniformly associated with it, it is a manifest misnomer to call such a view "a theory of the atonement." There is not a vestige of atonement in such a doctrine. It is a theory of Christ's death, if you will, but not a theory of the atonement. The doctrine of the atonement is itself simply a theory of Christ's death; that theory which attributes to it a satisfaction of divine justice through the vicarious sufferings of the Lord Jesus Christ; that he atones for the sins of those who believe in him. As we have been taught to sing in God's praise:

"The Lord in the day of his anger
did lay
Our sins on the Lamb, and He bore
them away...

He died to atone for guilt not His
own;
The Father afflicted for you His dear
Son.
He purchased the grace that now I
embrace;
O Father! Thou knowest he died in
my place:
His death is my plea, my advocate
see,
And hear the blood speak that has
answered for me."

This is a very clear and a very consistent theory of Christ's death; whether it be a correct theory or not, is not now before us; the only thing under consideration is the aptness or, better still, the honesty of applying the term "atonement" to a theory of Christ's death which repudiates every element of atonement. In this sense there is but one "theory of atonement," every other is simply the play of Hamlet with the Prince of Denmark left out.

According to many of these so called theories of the Atonement there is no appreciable difference between the character of Christ's death and that of multitudes of eminent martyrs and heroes that have glorified the annals of faith and even of

patriotism, not one whit more of atonement in his death than in theirs. He was simply the innocent victim of malice and wickedness and so were they; he gave the world an example of heroic self-sacrifice, and so did they. The message of his cross was simply the message of their death, no more, no less.

As an illustration we give here, in full, an article to which we invite careful, critical attention.

**"The Answer
Of the Cross."**

"Why is suffering—crushing, agonizing, hopeless—allowed in God's world? Why does it fall, in numberless cases, on those who clearly do not deserve it? Why are some of the purest lives born into its shadow, and passed in pain? What useful end has ever been discovered for the most and worst of human anguish? Why is this inexplicable, inexorable burden laid by an all-powerful God on the weak shoulders of man?"

"These questions will not down. The more the love of God is preached, and his fatherhood, the more insistent they become. They are not asked by the skeptic or the mocker alone, but by those who believe, and by those who would believe if they could. Evolution cannot answer them, any more than original sin could. Though Christian Science denies the very existence of suffering, it cannot remove the awful fixed fact of human pain. What does such a fact mean in the creation, if the Creator is all-loving, all-seeing, all-powerful, and if man is the child of God?"

"There is only one answer—the answer of the Cross. Why we suffer we do not know; but we know that Christ, entering the life of the race, found and accepted this fixed fact of pain, and that God made no excep-

tion for him, sinless and obedient as he was. Christ deserved joy; he received and accepted agony instead. His title to human brotherhood is that he was a man of sorrows and acquainted with grief. He was no ascetic; he did not seek pain; his agony in the garden shows how he recoiled from it. But it was given to Christ, nevertheless, to understand every depth of human sorrow—poverty, homelessness, defeat, loneliness, utter disappointment, physical pain, weariness of spirit, the shock of disloyalty and betrayal, an agonizing and shameful death. When any one of us can parallel the sufferings of Christ, we may feel, indeed, an impulse to murmur against the love of God. But—it is Christ himself, out of his agony, who has proclaimed to the world that God is love. It was upon the cross that he called upon God as his 'Father.' Gathering all the spears of human sorrow into his own bosom, he conquered for all those who follow him an entrance into eternal victory and eternal joy, there to be with him.

"The rebellious personal question, 'Why must I suffer?' is answered by the patience of the suffering Christ. The sad impersonal question, 'Why must the innocent suffer?' is answered by the unshaken faith of the betrayed and crucified Christ in the purposes and love of the Father. The answer of the Cross is a mysterious answer. But any man who takes it into his heart finds full satisfaction and new strength in it. 'I, if I be lifted up, shall draw all men unto me.' From the lifted cross, out of the brotherhood of suffering, the Man of Sorrows, the Son of God, draws those who sorrow to himself, and to that Eternal Love which shall some day make the reason of all agonies plain to each soul that trusts and endures."

What is
Answered?

Now let the reader of the foregoing pause and weigh thoughtfully the sentences he has just read. Let him ask himself just exactly what it is that is answered by them, and in precisely what that answer consists. If the result of such a critical process furnishes any clear, definite reply, it will prove his mental structure very different from that of the present writer.

The question supposed to be answered is, "Why is suffering—crushing, agonizing, hopeless—allowed in God's world?" "What does such a fact mean in the creation, if the Creator is all-loving, all-seeing, all-powerful, and if man is the child of God?"

We are told that the only answer is the Cross.

This explains the ordinary sufferings by simply pointing to the extraordinary. It is much as though one passing through the estates of some great autocratic Russian noble, such as Ouida conjures up in her very flamboyant romances, were to see the great prince lay his heavy riding whip most mercilessly on the back of some vagrant, trifling ne'er-do-well of a peasant who crosses his path, and were to criticize the act as cruel, severe and extreme, and ask why a great prince should be so hasty and so harsh towards the helpless and dependent. Now suppose a little later this same noble were to be seen beating a little child to death, and one were to say to the critic and questioner, "Here is your answer, here you have an explanation;" such a critic would be much at a loss, we imagine, to understand exactly wherein the answer consisted.

Again; we are told, "The rebellious personal question, 'Why must I suffer?' is answered by the patience of the suffering Christ?" And again

we cannot resist the further question, How?

Were one to ask how he should bear the sufferings inflicted upon him, the patience of Christ would furnish an intelligible answer; but how the patience of Christ can explain the *fact* that *we* must suffer is not very clear.

It is hardly a satisfactory explanation of any particular case of suffering to point to others greater and even more unaccountable; you do not lessen the difficulty by simply multiplying instances.

The Answer
Rather an
Aggravation.

More than this; it is not simply explaining one instance by citing another, it is rather as though one should attempt the solution of one difficulty by the very simple process of raising a greater one. For, mysterious as are the sufferings of humanity, there is in every instance without exception, at least one element which mitigates the difficulty: *every sufferer is a sinner*. When that "rebellious personal question, Why must I suffer?" rises to vex me, if I am both honest and conscientious I shall be very likely to find some explanation of the fact, some answer to the question, in the reflection, "Because I sin!"

But in the case of Christ's sufferings there is no such mitigating circumstance, and so far as the article we have quoted goes, there is absolutely no explanation whatever suggested; in *his* case suffering is utterly inexplicable.

Once more; it relieves no difficulty so far as God's love is concerned. If one is tempted to doubt the love of God from the fact that sinners suffer under his providential government, his faith in God's love is not going to be strengthened by the reflection that the wholly sinless suffers like-

wise. It is hard to see in utterly groundless, gratuitous suffering any indication of a loving heart on the part of him who permits it; and under such a view of Christ's death as has been presented, let it be remembered always that his sufferings are utterly groundless and gratuitous so far as God's government is concerned.

Finally; we fail to see where any comfort can come to the sinner from such a conception of Christ's death. The most natural inference therefrom would be something like this: If a loving God permits such an agony to smite a perfectly sinless soul what can I, who am a sinner, expect? If these things have been done in the green tree, what shall be done in the dry!

On the whole, such an "Answer of the Cross" aggravates every difficulty embarrassing the question, and only deepens the darkness that envelops the mystery.

Significant Omission.

Did it occur to any reader to notice that from beginning to end of the article quoted above there was only a single reference anywhere to the Scriptures? And this reference, mark it, was not to the nature of Christ's death, but a prophecy of its effect.

There are in God's Word many passages purporting to explain the reasons of the Saviour's sufferings, the purpose of his death. The message of his cross is a very distinct and definite one, the nature of that death and its sacrificial character is fully set forth, the Epistle to the Hebrews is very clear on this point. Does it not seem passing strange that a writer undertaking to interpret the Cross should ignore utterly the scriptural explanation of its meaning and present an elaborate article contain-

ing not an allusion, not even the most distant, to any of the many passages in the Scriptures, which declare its meaning and unfold its message?

This is the more strange when we reflect that the Scriptural explanation of its meaning does give at least a logical account of those sufferings, does offer a consistent explanation of what under any other view is the greatest anomaly in all God's government. It tells us that he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed; and the Apostle Paul further says that God made him who knew no sin to be sin for us, that we might be made the righteousness of God in him.

These two passages, to go no further, at least offer a logical, consistent answer to the question, How comes it that a sinless being suffers under the government of an all-seeing, all-loving, all-powerful God? It may not free the matter of all difficulties, but it does at least give an intelligible answer. We may add that it gives the *only* intelligible answer ever given.

More than this; it is the only explanation that offers any comfort to the conscience burdened by a sense of sin.

If Christ's death was not an expiation but only an example, then the sinner has nothing to look forward to except to bear himself to the full the penalty of his sin: a penalty at least as much severer than the awful tragedy of Christ's cross as his own personal ill-desert, when contrasted with the immaculate sinlessness of Christ, would suggest to a quickened conscience!

The Scriptural interpretation of the cross, however, does give an answer

both intelligible and comforting.

When one ignores that answer he simply wanders in impenetrable darkness. When one shuts his ears to that voice and essays an answer of his own, the result is uniformly what we have in the vague, empty, meaningless sentences quoted above.

Vox et praeterea nil.

S. M. S.

* *

Theory that
Gen. i.-xi. are
Naïve Fiction.

Voices have at times been raised to urge that portions of the first eleven chapters of Genesis are not history, but allegory: "truth veiled in parable," as Mr. AGLÉN phrases it in his "Lessons in Old Testament History." Allegory and history differ simply in the method of presenting truth. The author of an allegory, instead of stating facts or abstract truths nakedly as does the historian, intentionally furnishes a figurative representation of them. But allegory and history recite, each in its own way, the truth that the writer wished to tell.

At present, however, in different quarters, the theory is seriously proposed that the first eleven chapters of Genesis are not history, nor even in part allegory, but naïve conceptions and essentially untrue. Exactly what is meant may be readily learned from Dr. WADE'S recent work entitled "Old Testament History." "For the ages previous to the call of Abraham historic *data* must," he declares, "have been altogether lacking. The account given of these [ages] in the opening chapters of *Genesis* obviously partakes of the nature of the stories by which early races everywhere have endeavored to explain the origin of the universe" (p. 11). "Such a recital going back

to the origin of the universe and mankind, is obviously not an historical record of actual events, but a series of inferences relating to times which are prehistoric" (p. 37). Gen. i. is mere speculation; "the account . . . representing . . . the science of the age that produced it" (p. 38). The material of the eleven chapters was, probably selected "out of a mass of floating legends concerning the earth and mankind current in the countries from which the Hebrews derived their origin" (p. 39). "In its present connection, the narrative of the Fall is apparently an attempt at explaining the transition from the perfection and happiness which man is supposed to have enjoyed at the first to the very different conditions which now prevail" (p. 50); and the whole account in which are embedded "the conceptions of the nature of sin, of the consequences it entails and the transmission of them to future generations" is not "a record of real occurrences" (p. 38). The story of the Flood, indeed, rests upon a basis of fact (p. 60); but the Tower of Babel is merely a tale invented to account for the existence of a number of nations speaking different languages (p. 63). "In the fields alike of human history and physical science, the Biblical writers had not adequate materials for satisfactorily ascertaining the truth." The value of the narratives is due to "the philosophical and theological ideas which pervade them." "At the same time, it would be to mistake the object of the Biblical writers to regard it as being primarily the exposition of either theological or scientific truths" [as it would be, for example, were they writing allegory] (p. 38).

A decade ago these chapters were treated together, and from the same general point of view, by Professor HERBERT E. RYLE, of Cambridge,

England, under the title of "The Early Narratives of Genesis," the controlling principle of the writer being that the "teaching" of Genesis in regard to the world and man's physical origin and nature is "secular," "childlike" and "imperfect" (p. 12); and a year ago Professor H. G. MITCHELL, of Boston University, made these eleven chapters the subject of a monograph entitled "The World before Abraham," in which he asserts that the writers of these early narratives erroneously supposed that they were writing veritable history.

**Neglect of the
Admitted
Historical
Element.**

It will be observed that the several narratives which make up the contents of these chapters, although they form a continuous and progressive account, yet after all cannot be grouped together and classed as mere speculation. An exception has to be made of the narrative of the Flood, and a historical basis for it admitted. Likewise the migrations into Babylonia and Assyria, recorded in Gen. x. 10-12, are historical. The possibility at once arises that other narratives also in this collection may be based on historical facts and be essentially trustworthy. The tradition of the Flood, as related by the survivors, was transmitted from the time of its occurrence. All events that took place after the Flood fall accordingly within the period of historical tradition; and there is nothing in the nature of the case to prevent the knowledge of even events that antedated the Flood from being transmitted with equal accuracy.

**A Groundless
Suspicion.**

A second comment concerns an evident influence in determining the attitude of these scholars toward the first eleven chapters of

Genesis. A great suspicion has fallen upon them. Certain rash conjectures and premature translations by Assyriologists, which are now demonstrably false, have largely contributed to lead these writers to suspect a mythical source and a background of manifest untruth for the Hebrew narratives where none ever existed. For example, Professor RYLE and Dr. WADE find the parallel to the first chapter of Genesis in the myth of the conflict between the sun-god Marduk and the dragon Tiamat, representative of the primeval waters. The counterpart to Genesis i. is found, however, not in the sun-myth, but in the introductory tablet of this story which Professor RYLE and Dr. WADE ignore except in its opening lines (see BIBLE STUDENT for July, 1900, and, in full, "Genesis and Semitic Tradition," chapter i). Again these writers cite a passage from the aforementioned sun-myth and offer it as a reference to the fall, occasioned by sin committed in the garden of the god and connected with eating a certain fruit; only in this case the gods are the sinners, not Adam and Eve. The translation, however, upon which Professor RYLE and Dr. WADE rely, is utterly untenable, and has no standing among Assyriologists. The passage has no reference to a fall of either gods or men. It makes no mention of sin, no allusion to a garden. When the material available for comparison with the early Hebrew narratives has been critically sifted, and the debris of the Assyrian studio swept aside, and the established results of Assyriology gathered—when under these proper conditions the Hebrew record is inspected, the source of its narratives is thus far always found to be worthy, and not to spring from a fabulous and incredible tale of the Babylonians. The great suspicion,

under the baleful influence of which these writers criticize the Hebrew record, is groundless.

The early narratives of Genesis are few in number. Of these few several have not been discovered as yet in Babylonian literature. Doubtless the Babylonian counterparts existed, and they may eventually come to light. If so, they will probably be found decked in mythological garb and marred by polytheism. It is important therefore to remember that in technical language a myth is not something purely fabulous, having no existence in fact; but is a story setting forth the operations of natural forces and occurrences in human history, and for didactic or literary purposes representing them as the actions of men or imaginary extra-human beings. It is almost an allegory, and may be the veriest truth. In intention it is "truth veiled in parable." The veiling garb is often absolutely transparent, as it is in the first tablet of the Assyrian creation series. If, then, the still undiscovered counterparts of the early Hebrew narratives shall be eventually found in ancient Babylonian story, and even if they appear in mythological dress, experience amply justifies the expectation that the Hebrew narrative transmits the fundamental truths. Away, then, with suspicion!

Grossness of Interpretation. A third comment concerns grossness of interpretation.

The second chapter of Genesis is assigned to J. The demand is obviously legitimate that the interpretation of an individual narrative in the J document correspond in principle to the exposition of the rest of that document. It is indeed pointed out that the writer of the J passages speaks of God anthropomorphically. A distinction is, however, tacitly assumed. Dr. WADE evidently regards

the Hebrew narrator as naively thinking that God molded an image out of clay and then, placing his mouth to the nostrils of the earthen man, breathed into the lifeless form. It is not so certain when he comes to the context, that he would ascribe to the Hebrew writer the naive conception that God planted a garden by digging holes in the ground and putting seeds and trees in them. Interpretation should proceed on the same plane. The writer of the passages assigned to J had an exalted conception of Jehovah and his method of operation. Grossness of interpretation is, therefore, unjustifiable. In the light of verse 9, verse 7 means that God caused man's body to consist of the ordinary materials of the earth and to be animated with the breath of life. Moreover, taking a wider survey of Hebrew literature than is afforded by the passages assigned to J, the statements of Gen. ii. regarding man's creation should be considered in the light of similar language used elsewhere in Scripture regarding the origin of the body by natural generation, conception and birth. Consistency in the exegesis of the genealogical registers was referred to in the editorial notes which appeared in the April number of this periodical. Great injustice has been done to the Hebrew narratives, and is done to them to this day, by a low and variable interpretation.

When the early narratives of Genesis have been handled exegetically and archaeologically with the knowledge, candor, and methods of scholarship, they may be compared with assured results of the various sciences, and a verdict as to their character asked. Enough is known to beget confidence that the verdict will be quite different from that rendered by the writers who have been quoted and other advocates of the same view.

J. D. D.

THE INCARNATION.

REV. H. CULLEN, D. D., SAVANNA, ILL.

The Incarnation is a fact of history, and includes all between the coming of Jesus Christ into the world as the God-man, until his ascension to the right hand of God the Father. Christ is the central fact of Christianity. The Christ of history is inseparably connected with the historical Christ; there can be no rational explanation of the one without the other. The church as a visible organization claims him as her only foundation, and if we eliminate all that is unique in his person, or refuse to allow anything supernatural in him, then the effect is greater than the cause. The doctrine of the Incarnation is the attempt to give a clear and intelligent explanation of the facts of the life and work of Jesus Christ. This will have a regulative effect upon our conception of the whole body of truth, because there is an inherent unity in all its parts. Such a stupendous truth will necessarily have depths in it that our minds cannot fathom, and implications that reach out to all the varied interests of the universe. It may properly be called the central fact in God's great purpose. And in the unfolding of this purpose, the essential nature of God is most fully manifested in the work of redeeming love. This central position of Christ is conceded by all serious writers on the subject. Even Edward Caird, in his "Evolution of Religion," acknowledges that his advent is the "critical turning point of history," and that since then all advance has been by a return to the "naturalness and comprehensiveness of the spirit of Jesus" (*Gifford Lectures*, vol. 2, p. 266). It cannot be successfully maintained that he is a product of his age, and there has not been any greater since then, so evolution fails to account for his position in history. Neither are we helped any by the theory that this world and all finite being is the necessary evolution of the nature of God, in order for him to realize himself. This lands us in the abyss of a mystic semi-panteism, in which all distinctions of individuality are almost obliterated. But the distinctive personality of the Son, as the Second Person of the Godhead, is our safeguard against all forms of Pantheism. The main attack upon "The

Church's One Foundation," comes from a criticism based upon a naturalistic philosophy. In some cases there may not be a direct denial of the supernatural, but it is silently ignored. Miracles are not said to be impossible, but are incredible. The practical result is the same in either case. Dr. W. Robertson Nicoll says: "For in the end of the day there are but two alternatives—either accept Christ and the miraculous, or reject Christ and the miraculous" (*British Weekly*, June 13, 1901). True historical criticism will give due weight to all the facts. Equally unhistorical is it to assume, that Christ could not have said certain things, or that Paul could not have developed his doctrine at the early date assigned to his epistles, or that the Synoptists misunderstood Jesus; this is simply begging the question at issue. We must not be deceived by the pretense that after they are through with their criticism we shall have a "better Gospel," one that is ethical. It is not the same Gospel. "They know that the essential thing in the old Gospel is the miraculous" (*The Expository Times*, Jan., 1902, p. 146). It is both historical and reasonable to assume, that the authors of the New Testament were honest men, and did tell the truth. And more, it would have been just as impossible for men of the second or any other century, to read back into the New Testament the living personality portrayed, as for the disciples to have invented the story. There is one explanation that is reasonable, viz: they had the living reality before them, and faithfully described the facts. It is impossible to separate the miraculous from the records of his life, but if he was divine they are the proper accompaniment of his work as Redeemer. This is illustrated in the recent effort of Mr. Dawson, to write a life of Jesus without any reference to the supernatural. It was to be presented as it appeared to his contemporaries, and was to be written from the standpoint of "human grace and efficiency." The title, *The Man Christ Jesus*, indicated his purpose. He confesses that as it unfolded, "it produced a conviction, at once profound, gradual, and irresistible, that in the very nature of the story itself, and therefore in the nature of Christ, were elements entirely incommensurate with the limits of the human" (*Expository Times*, Jan., 1902, p. 185). This is in line with the contention of Illingworth, "For once brought home to the minds of men, the Incarnation is its own evidence. It is there; and how did it

come there, and why has it remained there, except by being true?"* This was the impression made on the minds of the early converts because belief in the divinity of Jesus Christ is implied in all the churches to which Paul wrote. The preaching of the Gospel of Jesus Christ began at Jerusalem, and within fifty years, Paul could in one of his epistles send salutations from saints "that are of Cæsar's household." The Apostles were witnesses. The substance of their testimony would be the words and deeds of their ascended Lord and Master. During their discipleship they were slow to take in the truths taught by Jesus. They do not hesitate to tell us of their want of faith, and dullness in apprehending the force of his words and acts when he was with them in the flesh. And Peter's sermon on the day of Pentecost is a plain setting forth of the historical facts of his life, as a "man approved of God," the expected Son of David, and now exalted by God and "made both Lord and Christ." There had not been time, even if they had thought of such a thing, to adjust these new conceptions of Jesus as being divine, with their old modes of thought. As the work grew, they were led to see that it was not to be limited to their own nation, the gentiles were to be sharers in the blessings of redemption. The exalted Lord was emphatically the Savior of sinners, without regard to racial divisions. In Asia Minor would be their first contact with aggressive gentile thought. A region fertile in the production of theosophical isms. Later on they felt the full force of Grecian and Roman philosophy. Their commission had clearly defined limits, and their orders were imperative. Jesus Christ as a Savior, was to be proclaimed to all peoples. This was the primary purpose of the Incarnation. We do not need to spend time on this, as it has been treated in a very satisfactory and able manner by Dr. Warfield in *THE BIBLE STUDENT*, Dec., 1900. The idea of an Incarnation was the direct opposite of the heathen conception of God. Immediately would it be challenged by those keen thinkers, and the ambassadors of Christ would be obliged to state how God was Creator, and at the same time the upholder of all things. Both John and Paul show in their writings the effect of these conflicts with the thought of the heathen philosophers. Jesus Christ is the Logos, the true

**Personality, Human and Divine*, Lect. 8.

Pleroma, and with a grand sweep of thought, they rise above all these intermediary beings and emanations, and Christ is presented as the "principle" and "end" of the universe. He is the Creator, in him, through him, unto him, are all things created, and in him all things consist or hold together. Through the Spirit he is immanent in all of his works. These great truths naturally suggest that other interests are touched by the Incarnation, and man is not the only sharer in its benefits. The cursing of the earth on account of sin is not a mere figure of speech. Paul in Rom. viii. speaks of creation being subjected to vanity, not on its own account, but implies that it was through the sin of man. It is represented as looking with raised head, and expectant eye, for a redemption to be handed to it from afar, and is to share in the glory of the redemption of the sons of God. The question has been raised, would there have been an Incarnation, if man had not sinned? It is usually associated with certain views of the inner relations of the Godhead and is rather speculative.

Previous to the coming of Christ in the flesh, there had been intimations of distinctions in the Godhead, but through him the Trinity is revealed to us. It, like the doctrine of the Incarnation, is an induction from facts. Men eminent in different fields of scientific research claim to have found corroborations of the Trinity in nature. Probably, their conclusions are reflections of the "Light of the World." Of greater importance to us, from an ethical standpoint, is the light the Incarnation sheds on the immanent distinctions in the Godhead. From all eternity there has been communion and fellowship within the Godhead. Fatherhood and Sonship are not dependent on creation. To reveal God as Father was part of Christ's mission. "For His name (Father) was the most concrete of all names, and as his Fatherhood was necessary and eternal, the moment never was or could be when he was without a Son; reality and relationship were of the very essence of his being" (*Expositor*, 5th Series, vol. 1, Prin. Fairbairn, *The Person of Christ*). Love being communicative, and man created in the image of God, there was an ethical necessity that God should reveal himself in all his fulness, without being contingent upon any act of man. But Edwards, who is an advocate of this view, admits "that the subject of an incarnation apart from sin is not clearly revealed in Scripture" (*Exp.* as above, vol.

2). Nor is it necessary to give man the head place in creation, for being in the image of God gives him this.

This particular form of speculation may not have been formally presented to the Apostles in their work. But in their comprehensive grasp of the Incarnation as the Architectonic Principle of the universe, its essential place in the purpose of God will be recognized. It was no afterthought of God, nor a makeshift to remedy a defect. If orderly causation is the fundamental principle of the physical sciences, surely man cannot be the subject of chance or caprice. "A cosmos cannot have a chaos for its crown." In comparison with the physical universe, man may appear small and insignificant, but God is mindful of him and does visit him. Away back in the years of eternity, God thought of him, and chose him in Christ before the foundation of the world. This will justify us in saying, in the creation of man the Incarnation was anticipated. "God's plan is one; Christ was the Lamb slain from the foundation of the world; and even creation itself is built up on Redemption lines" (Orr, *Christian View*, p. 323). The personality of the Son, would be the type and fountain of the personality of man. Then knowledge, love, and will, in God, will be of the same nature as man's. Many writers in the present day place great stress on "the human in the Divine, and the Divine in the human;" does not this relation of man to the Logos include the truth they contend for? But the Incarnation is more than the mere capacity of man to be participator in the Divine nature. It is the Second Person of the Trinity, the Son, "the effulgence of his glory, and the very image of his substance," who took to himself a human nature, became flesh, the tent of meeting between God and man. From that day to this, his disciples have seen "his glory, glory as of the only begotten from the Father, full of grace and truth." Paul has two specially suggestive passages. One is 2 Cor. viii. 9, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." The other is Phil. ii. 1-11. With both passages in mind, Dr. Denney says: "The rich Christ is the pre-existent one, in the form of God, in the glory which he had with the Father before the world was; he became poor when he became man" (2 Cor., *Expositor's Bible*). The grace in Christ's act is the basis of an appeal for Christian liberal-

ity. The passage in Phil. ii. is more comprehensive, and sets before us a high standard of Christian conduct. Like the other it assumes the pre-existence of the Incarnate One, and this is the true view-point in any study of the person of Christ. He was in "The form of God," and this means, whatever was essential to the divine nature, was his in the fullest sense. Equality with God was his, and had he wished, he could have revealed this, but his thought was for others. He emptied himself. He did not use his divine prerogatives to enrich himself, but became poor in order to enrich others. "This cannot import that he who was with God and was God could renounce his own essential nature and cease to be divine. The assertion of a contradiction like this involves the mind in mere darkness" (Prin. Rainey in *Expositor's Bible*. His treatment of the whole passage is very fine). The principle "being" or "existing," and which also may be rendered "subsisting," means that whatever Jesus was originally, he continues to be so long as he exists. And it is just this persistence of being in all states that the heart of man so passionately clings to. Then "himself" is the emphatic word, and is the key to the true sense of the "kenosis," or emptying (see Gifford, *The Incarnation*, and Dr. Warfield, *Presbyterian and Reformed Review*, pp. 716-718). But we must not forget that his was a true human experience, and that he was the man of sorrows and acquainted with grief. At present we are not in any danger of having this side of his nature neglected, the danger is that it may be pressed to the neglect of the divine. But a candid reading of the New Testament will leave the impression that Jesus was believed to be divine, equal with God the Father.

The practical side of the work of Christ would naturally occupy the larger place in the minds of the Apostles, and early teachers who assisted them. As the church grew there would be a demand for a permanent form of an answer to the question, who is this Christ? The Gospels are the practical answer to it. With these and the other writings of the New Testament, and the promised presence of the Holy Spirit, the church was equipped to carry on the work of her Master. Up to the fourth century there was very little advance made in clear statement of the belief of the church on this great question. During that century, the great Christological controversies began, and practically culmi-

nated in the creed of Chalcedon, though it continued a living question for some time after.

The four factors of his Person were stated to be, true and proper divinity, true and proper humanity, two natures, and one person. The church intuitively felt that the errors refuted struck at the foundation of her faith. That they said the last word upon the subject is not maintained, but they did indicate the main lines of discussion. The subject was opened up at the Reformation, and on certain points was pretty thoroughly discussed. In the past century, a new phase of the question has been up for discussion. It is known as "The Kenotic Theory," and its main principle is that the Logos, in "emptying himself," parted with "more or less" of his essential nature or deity. In some quarters, it is made to do service in the interest of certain theories of Biblical Criticism. Christ accepted the current view of the sacredness of the Old Testament. This stands in the way of the modern view, therefore, it must be set aside. His deity must be lessened, so that he will not have real omnipotence, or real omniscience during his earthly life. Gore says, "He abandoned certain prerogatives of the divine mode of existence" (*Bampton Lectures*, 1891, l. 6). Another reason for holding this theory, is, that on the orthodox view, a proper development of the human nature is impossible, or as a friend expressed it, such a union is repugnant to human thought. Here we may ask Dr. J. Parker's question on another topic: "Who has any sole right to define consistency in a controversial case?" (*B. W.*, Feb. 6, 1902). As we are unable to explain some of the most common experiences of our own lives, we need not be surprised if we become painfully aware of the limitation of language and thought, when considering the nature of the God-man. When we hear of God's suspending or abandoning his omnipotence or omniscience, can we form a clear conception of what it means? To quote Prin. Caird, "The notion of the self-limitation of an omnipotent Being is one which dissolves in the very attempt to grasp it. The same line of reasoning applies to the omniscience of God. Can we construe in thought the idea of a Being who knows all things, resolving to renounce all or a part of his knowledge?" (*Fundamental Ideas of Christianity*, vol. II., pp. 128-9). Sabatier, who is no friend of the orthodox position, uses these keen words of this modern theory: "The heresy at once

modern and semi-pagan of *Kenosis*, the theory according to which the pre-existent and eternal deity commits suicide by incarnating himself in order gradually to be re-born and find himself God again at the end of his human life" (*Outlines of a Philosophy of Religion*, p. 142). Conscious of these and similar intellectual difficulties, the church has steadily refused to give up her belief in the Trinity or the union of two natures in the God-man. It is no greater intellectual difficulty to think of the union of the human and divine, than to think of God as one Person, and yet there are three Persons in the Trinity. Person cannot mean the same in each term. There are objections to the use of person in this connection, but there is no better term. In the divine nature there are "three mutually related yet distinct centers of knowledge, love and will, not existing apart as human individualities do, but in and through each other as moments in one divine self-conscious life" (Orr, *Christian View*, p. 309). We call these personalities, yet there is unity of action and aim. If our essential nature is of kin with God, and consists of knowledge, love and will, why should it be incompatible for a union of the two? This will recognize the two natures, and as a friend in a personal letter, suggests, "the analogy is not to be found in contemporary states in one mind, but in consentient states in two minds." We believe the Holy Spirit regenerates, but we are not conscious of anything except the states of our own mind. Paul lived in such intimate union with Christ, he could say "yet I live, and yet no longer I, but Christ liveth in me." A human nature free from the deadening power of sin, and united to the Logos, would be the recipient of such grace, through the unmeasured gift of the Spirit (his own Spirit), that its possibilities are beyond our imaginations. Naturally in such a union the divine nature would be dominant, yet not in such a way as to absorb or destroy the human. The union was so complete, that the attributes of either nature can be predicated of the God-man. Here would be the proper place to notice some questions that are discussed in connection with this new theory, such as his ignorance,—but this can be done more satisfactorily after a consideration of the self-consciousness of Jesus. Whether we are able to solve all the problems of the Person of Christ or not, we must recognize his unique position. He was conscious of having come from the Father, with a message of transcendent

importance for the sons of men. He was the only one competent to reveal the Father, and this revelation has opened up to man the unbounded possibilities of his nature. Every new impulse of activity, in the individual or in the church, is due to a fuller apprehension of the fulness of the exalted Christ. His expectant attitude on the throne is an incentive to his servants to be zealous, for there is no discharge in this war until all things shall be brought into submission to him who is exalted and given "the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

JEHOVAH, THE GOD OF REDEMPTION.

PROF. W. D. KERSWILL, LINCOLN UNIVERSITY, PA.

The view which the Old Testament believer had of his own salvation is inseparably connected with his conception of Jehovah. What his conception of Jehovah was is to be discovered only from his usage of that name. The etymology of a name is one thing, but its meaning may be quite another. It is its *usage* which reflects its practical meaning.

It is not to be wondered at that the believer of old, just as the Christian of to-day, had several names with which to denote the all-comprehensive Deity, different names according to the particular attribute or work which was to be emphasized.

The first name of God with which we meet in the Old Testament is אֱלֹהִים (Elohim). A very cursory examination of the passages in which this name Elohim occurs, reveals in general its usage, its meaning. "*Elohim* created the heavens and the earth" (Gen. i. 1). It was the Spirit of *Elohim* who "brooded upon the face of the waters" (Gen. i. 2). It was Elohim who said "Let there be light" (Gen. i. 3). It was Elohim who, as represented throughout the first chapter of Genesis, performed the several days' work of creation. "*Elohim* completed in the seventh day his work which he had made" (Gen. ii. 2). "*Elohim* blessed the seventh day and hallowed it" (Gen. ii. 3). And so, as we will have reason also to notice later, wherever God especially stands

forth as Creator or Ruler, this usage is in a consistent (though not narrowly pedantic) way observed throughout the Old Testament. But the usage of the name *Elohim* is of less immediate concern to us here.

The name of God next met with is יהוה. What the original pronunciation of this name was is of very minor importance. Its English equivalent, in any sense, is the well-established, splendidly resonant word *Jehovah*. (To attempt now to displace this word of splendid association by some more exact transliterative, such as "Yahweh" or "Yahveh" or "Yahwah," would be to inaugurate a type of Biblical English, the consistent carrying-out of which would sufficiently demonstrate its folly.) It is the *usage* and *meaning* of this name *Jehovah* of which we are specially in quest.

The first instance of the use of the name *Jehovah* is after the conclusion of the passages already quoted, after the work of creation, as such, was completed, when God began to enter into a covenant with man whom he had created. In making this covenant, however, he refers to the work of creation; that was his fundamental ground of right, his creative right for placing man under the obligations of the covenant which he was about to make with him. In this *reference* then, beginning (Gen. ii. 4), as well as in the matter of the covenant itself, the name *Jehovah* is used. Here, however, this new name for God, *Jehovah*, is not thrust recklessly into the sacred narrative at the risk of probably suggesting to the uninitiated that there were two Gods, the one *Elohim* and the other *Jehovah*. There was, of course, no confusion in the minds of those (whether our first Parents or their more or less remote descendants) who first used these names as applied to the one God. But the Old Testament was written for the instruction of all mankind and does not unnecessarily perplex those who have been reared in other and polytheistic religions. It may be for this reason, and it at least serves this purpose, that after the name *Elohim* had been used, and correctly used, to denote God in his creative work in Gen. i. 1-ii. 3, then when the narrative begins to describe his coming into covenant relations with man, the name *Jehovah* is used, but the other name *Elohim* is used with it, God is called *Jehovah Elohim*; so that it may be evident that he who is spoken of as *Jehovah* is the same as he who was named *Elohim*. The use of this double name begins

then with Gen. ii. 4. The first three and a half verses of chapter ii. are really the conclusion of chapter i.

It is under this name Jehovah with Elohim annexed, then, that God enters into covenant with man, referring first, however, to his work of creation not as a work of creation, *per se*, but as his original ground of right for making a covenant with man, and also to its purpose in the covenant plan,—“In the day that *Jehovah Elohim* made עשה (not ‘created;’ word means *made* or sometimes *designated*) the earth and the heaven” (Gen. ii. 4). “For *Jehovah Elohim* had not caused it to rain upon the earth” (Gen. ii. 5, &c.). “And *Jehovah Elohim* formed יצר (not ברא created; creation as such is not emphasized here) man dust from the ground and breathed into his nostrils the breath of life” (Gen. ii. 7).

It was Jehovah Elohim who planted for man a garden in Eden (Gen. ii. 8), and prepared the surroundings for the terms of the covenant of obedience. “And *Jehovah Elohim* caused to spring forth from the ground every tree and the tree of life in the midst of the garden and the tree of the knowledge of good and evil” (Gen. ii. 9). “And *Jehovah Elohim* took the man and placed him in the garden of Eden” (Gen. ii. 15). “*Jehovah Elohim* commanded the man saying, from every tree of the garden thou mayest indeed eat, but from the tree of the knowledge of good and evil thou shalt not eat from it” (Gen. ii. 16, 17). At first thought it might appear strange that it was Jehovah Elohim rather than Elohim who in the succeeding verses was said to have made the woman. But two facts must be taken into account: (1) This is a part of the whole account of the *covenant relations* entered into between God and man; and (2) The origin of the woman is not here *described* as a *creation* (though that is implied) “Jehovah Elohim took one from his (*i. e.* the man’s) ribs and closed up the flesh instead and Jehovah Elohim built (בנה) the rib which he took from the man to a woman” (Gen. ii. 21, 22). When the *Tempter*, however, speaks of God to the woman, the *Tempter* who does not acknowledge any such covenant, who speaks contemptuously of it, he does not use this covenant name, Jehovah. “And he (the Serpent) said to the woman yea (or also that; contemptuously) *Elohim* (not Jehovah Elohim) hath said ye shall not eat from every tree of the garden” (Gen. iii. 1). It

is no departure from this usage that the woman in replying to the Serpent repeated the same name of God; it perhaps indicates her incipient unbelief; it at least avoids an unnecessary pedantry of speech.

It was Jehovah Elohim who came to our first Parents after their fall in the cool of the day (Gen. iii. 8). And so, throughout the record of God's dealings with man in giving him a covenant of redemption, he speaks as Jehovah, with the name Elohim added probably to avoid polytheistic misunderstanding. It seems evident from the above passages that this name Jehovah was consciously used to denote God in His covenant relation to man.

When we come to the description of the sacrificial worship of Cain and Abel in the fourth chapter of Genesis, in which the covenant or redemptive character of God is still prominent, the name Jehovah continues to be used, but without the added Elohim. The use of the double name had been sufficiently prolonged to teach the fundamental identity of Elohim and Jehovah, and here moreover the work of God is less a mixed work of creation and redemption, it concerns especially his redemption, his forgiveness. "And Cain brought from the fruit of the ground an offering to *Jehovah* and *Jehovah* had respect (literally looked) unto Abel and unto his offering (Gen. iv. 3, 4). It was Jehovah who reasoned with Cain regarding his sinful spirit. It was Jehovah too to whom even Cain might come, "And Cain said unto *Jehovah* my iniquity is too great to be forgiven" (Gen. iv. 13). And so on throughout Gen. iv. it was *Jehovah* who dealt with man regarding sin and salvation.

On the other hand, when we come to Gen. v., where the creative and governmental work of God is especially prominent, the name Elohim is used,—“This is the book of the generations of man in the day that *Elohim* created man in his likeness, in the likeness of Elohim created He him” (Gen. v. 1). It is true we read “And Noak walked with Elohim and Noah was not, for Elohim took him” (Gen. v. 22-24), where we might at first expect the name Jehovah. But not only is the *governmental* work of God emphasized here, but in the Hebrew there is another distinction intended which excludes the use of the name Jehovah. The Hebrew reads “And Noah walked with *the* Elohim,” a use of the article with Elohim to distinguish the true God from other gods.

This distinctive use of *Elohim* was almost equivalent to *Jehovah*, though from a different standpoint.

When we come to Gen. vi., where the supreme question again is man's salvation, we read "And *Jehovah* said My Spirit shall not always strive with man, in their wandering, he is flesh" (Gen. vi. 3). "And *Jehovah* saw that the wickedness of man was great in the earth but Noah found grace in the eyes of *Jehovah*" (Gen. vi. 5, 8).

When the narrative turns to deal with facts and events, in which God stands forth emphatically in some other work rather than redemption, or in which he is referred to indifferently, the name *Jehovah* is dropped. In speaking of the corruption of the world before the Deluge it is parenthetically said that "Noah walked with *the Elohim*" (Gen. vi. 9). "And *Elohim* saw and behold it was corrupt" (Gen. vi. 12). Throughout this sixth chapter of Genesis, in which God appears rather as Judge or Ruler exercising justice, he is named, as might be expected, *Elohim*. But upon reaching the point where he speaks mercy and salvation to Noah, he is called *Jehovah*; "And *Jehovah* said to Noah, come thou and all thy house into the ark" (Gen. vii. 1); though when reference is made to the command as bearing upon the preservation of the lower animals only he is referred to in the words "according as *Elohim* commanded Noah" (Gen. vii. 9). So also when God is spoken of as exercising his sovereign power over Nature in causing the Deluge to subside and in restoring Noah and his family again to residence upon land, it is as the ruler *Elohim*. But on the other hand when Noah builds an altar for worship we read, "And Noah built an altar to *Jehovah*" (Gen. viii. 20). "And *Jehovah* smelled a sweet savour and *Jehovah* said to his heart, &c." (Gen. viii. 21). Thus it was *Jehovah* who renewed his covenant mercies, while in his *providential* dealings with Noah and his sons afterwards he is called *Elohim*, and so on. It will be observed that there is no mechanical, stereotyped adherence to a usage of these several names of God, at the expense of strong natural expression. Nevertheless the general usage and practical meaning, within reasonable limits, of this name *Jehovah* cannot be mistaken. It would be impracticable to trace the usage in detail further. There are, however, a few special passages which may be noted. It was *Jehovah* who called Abraham, and

renewed to him in national form the covenant promises—"And *Jehovah* said unto Abram get thee out of thy country and in thee shall all nations of the earth be blessed" (Gen. xii. 1-3). That this covenant was particularly with Abraham and his descendants as a nation did not at all imply that it had ceased to be for the individual, though by making it likewise a national issue it greatly gained in human enthusiasm. Redemption occupied a larger place in the thought of the people by becoming to some extent a national promise of a national good.

Although the name *Jehovah* had thus been long in use, perhaps from the earliest times, we find no explicit definition of its meaning until Ex. iii. 14, when Moses asked God what answer he should make when the people would ask him who had sent him. The answer was, "I Am that I Am." Thus shalt thou say to the children of Israel, "*I Am* hath sent me" (Ex. iii. 14). Though the usage of the name *Jehovah* in this passage is in perfect accord with the usage already noted, being used here in a connection which emphasizes especially the redemptive, saving work of God, yet the definition here given is a definition of what God was *in himself*, rather than what he was in relation to his people, or what his name *meant to them*. As God, he was the self-existent Being who could be fully defined in terms of nothing except himself, "I am who I am." And Moses was instructed to say that *I am* (אֲנִי) had sent him. It is the Imperfect (sometimes called the Future and corresponding to the English Present and Future) of the Hebrew verb "to be," which is here used, not, however, with any reference to the Second Person of the Trinity as the *Coming* One, but as a uniquely fitting expression of the unchanging nature of *Jehovah*, as the guarantee of the covenant and of the permanency of its blessings. Had the Preterite or Past tense been used, had they been told simply that God *was*, there might have appeared a possibility that at some future time their salvation would be insecure. But when they were told that he was the *Ever-Present, Ever-Abiding* One, the *I Am*, faith possessed a new reason for existing. As God entered anew into covenant to redeem his people, it was as *Jehovah* the covenant God, but with this underlying thought, which ensured his covenant love *forever*.

This *national* use of the name *Jehovah*, explains the meaning of

Ex. vi. 4, where it is stated that God was not known to Abraham by this name. Although Abraham and his descendants had used the name Jehovah they had not up to this time regarded it as their peculiar property as a people, but now when the nation was about to become a reality, this name was assigned in this distinctive sense. Others had their "Eloh" or "Allah" or "Ilu" or some other equivalent of Elohim, but none else had their "Jehovah."

Abraham had indeed known God as Jehovah, as the God of salvation, but had not regarded this name as the property of the chosen redeemed alone, as it was henceforth to be regarded.

In the Psalms, those portions which make especially prominent the saving work and relation of God use the name Jehovah. Many of the psalms ascribed to David treat of salvation, also Pss. i. and ii. Hence, "But in the law of *Jehovah* is his delight" (Ps. i. 2). "Against *Jehovah* and against his Messiah" (Ps. ii. 2), (though if an unbeliever is signally represented as speaking of God the name Elohim rather than Jehovah is used, "The fool hath said in his heart there is no Elohim," Ps. xiv. 1). When the believer approaches God in worship the name Jehovah is used, "O *Jehovah*, who shall sojourn in thy tabernacle, &c." (Ps. xv. 1).

In the first half of Ps. xix., where nature is made to manifest the power and rule of God, a name of God kindred to Elohim is used, viz: "El," "The heavens declare the glory of El," &c. (Ps. xix. 2). But in the second half of the psalm where the written word is made to tell of his higher work of redemption, it is the name Jehovah which is used, "The law of *Jehovah* is perfect converting the soul: the testimony of *Jehovah* is sure (or faithful) making wise the simple: the statutes of *Jehovah* are right rejoicing the heart: the commandment of *Jehovah* is pure enlightening the eyes," &c. (Ps. xix. 8-9 ff.).

In *highly spiritual* passages where the saving character of God is emphasized the name Jehovah is generally used. "*Jehovah* is my Shepherd" (Ps. xxiii. 1). "I will bless *Jehovah* at all times" (Ps. xxxiv. 2). Though where both the redemptive and the governmental side of God's work are present there is no studied effort at mechanical exactness.

In later times, after the redemptive character and work of Jehovah had for centuries been the theme of the faithful, and when

men began to express doubt about his power and claim over all nature and over all peoples, the Prophets frequently reminded their hearers that this Jehovah, this God of their salvation, was God of all the earth, the same who made it. Just as in Genesis ii. and iii. men needed to be taught that he who created was willing also to save, so later they needed to be reminded that he, Jehovah, who saved in Israel, was Creator and Ruler of all. "Israel shall be saved in Jehovah with an everlasting salvation for thus saith *Jehovah, who created the heavens, Elohim himself* that formed the earth and made it I am *Jehovah and there is none else*" (Isa. xlv. 17, 18). The Prophets in general and Isaiah more especially in the latter part of his prophecy use the name Jehovah in accordance with their lofty spiritual theme reflecting, if not formally stating, his redeeming love.

Sufficient has been said to show in a large way the usage of this name. Jehovah was to the ancient believer the God of the promises, the covenant God, the God of salvation, without distinction of Persons. He had promised them that the "Seed of the woman" would be victorious over the Tempter. With more and more definiteness he made known to them the nature of this Deliverer, and the character of his work. But to the last as from the first, the Old Testament believer placed his *faith* rather in *him who promised*; Jehovah was the *object* of his faith. "Jehovah, Jehovah, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and (or 'but') who will by no means clear the guilty" (Ex. xxxiv. 6, 7).

Nevertheless, upon God's part, the *ground* of forgiveness was the same as now, the atoning life and work of the promised but now risen and exalted Saviour.

ANTIOCH, THE SECOND CENTER OF CHURCH EXTENSION.

(CONCLUDED.)

PROFESSOR J. W. DAVIS, D. D., COLUMBIA, S. C.

THE MANY-SIDED PAUL.

Nowhere was the combined effect of Roman law, Greek literature and Hebrew religion more deeply felt than in Antioch. And never were these three elements so harmoniously blended, so fully exemplified, so conspicuously utilized as in Paul the apostle, whose missionary labors began in Antioch and extended over wide areas of two continents. The plan of this article does not include a detailed account of the evangelistic work done by Paul from Antioch as a center. He fully preached the gospel from Jerusalem round about unto Illyricum, and wrote letters, as occasion demanded, to churches and individuals, setting forth the great doctrines of Christian faith and practice with such fullness and force that his writings have been in all ages and in all lands a most potent factor in the extension of the church.

MEN PRODUCED IN THE EASTERN CHURCH.

The results of the work of church extension from Antioch as a center may fairly be judged by the men and churches of the East whose names are prominent in the history of the post-apostolic age. Polycarp of Smyrna gave a noble testimony, saying, when the Roman magistrate urged him to deny Christ, "Eighty-six years have I served him, and he has done me nothing but good, how can I now deny my Lord and Savior?" Irenaeus, born in Asia Minor, labored in Gaul and with painstaking care wrote a refutation of the gnostic heresies, giving to the church one of the fullest accounts anywhere to be found of these fantastic theories of philosophy gone mad. Ignatius, who was bishop of Antioch in the latter part of the first century and the beginning of the second, was condemned to death, sent to Rome, where he was martyred, and on the way wrote epistles, warning against error, exhorting to subjection to church rulers, and to unity and peace. These letters reveal his character. His submission to God and

willingness to die, his concern for the welfare of the church, his joy and hope, his steadfast faith and unshaken courage all display a true nobility of soul. He fully illustrated his own words, "stand like an anvil that is beaten."*

THE ANTIOCH SCHOOL OF THEOLOGY.

In the third century, there arose at Antioch a tendency of thought, which for want of a better name is called the Antioch school of theology. Its grammatico-historical method of interpreting Scripture was opposed to the dogmatico-historical hermeneutics of Origen.† Its christology differed seriously from the *logos* doctrine which had for generations prevailed widely in the church. Paulus of Samosata, bishop of Antioch about the middle of the third century, loosened the stones of the temple of truth and Lucian threw them to the ground and attempted to rebuild. "The christology of Paulus is characterized by a total absence of all metaphysical speculation, instead of which he employs only the historical research and ethical reflection." As Paulus was vicegerent of Zenobia, queen of Palmyra, who at that time ruled Antioch, she protected him, and it was not till a general council had been held and had met three times that he was condemned. And he maintained his position till A. D. 272, when Aurelian reconquered Antioch and Paulus was at length deposed. Lucian, presbyter and martyr, enlarged and expounded the system of Paulus. He grappled with the mighty mystery of the incarnation and tried to give a new explanation of it. In making this attempt he did not state with proper fullness the divinity of Christ. Among other celebrated pupils taught by Lucian was Arius, who learned his principles in Antioch and preached them in Alexandria.‡ The Arian controversy threw the church into convulsions, so that for decades it wallowed foaming, writhing in all its members with the agony of theological dispute. After causing these convulsions, so long and so violent, the spirit of error hardly

**στήθι ὡς ἄκμων τυπτόμενος.*

†Origen found in Scripture three senses, the somatic, psychic and pneumatic, corresponding to the three parts of man's nature, body, soul and spirit. His whole system was based upon his interpretation of I. Thess. v. 23.

‡Arius denied that the Father and the Son had *ὁμοουσίαν*, the same substance, and declared that they had *ὁμοιουσίαν*, similar substance.

departed, and in subsequent ages it has often returned to vex the church, bringing with it a full contingent of associated falsehoods; for denial of Christ's divinity is an evil spirit of unbelief that never dwells alone.

DECAY OF PAGANISM.

The worship of Apollo in the grove of Daphne was based upon a heathen fable and synonymous with sensuality.* Even a heathen general made a practical protest against it. Cassius dismissed or punished every soldier of the legions in Syria seen at Daphne.† When Christianity with its pure morality prevailed, Apollo was deposed from his magnificence. A costly church was erected in the grove of Daphne, in memory of Babylas, a bishop of Antioch, who died in prison during the persecution of Decius. Julian the Apostate, who went on the day of the annual festival to adore Apollo, found no "hecatombs of fat oxen sacrificed by the tribes of a wealthy city to their tutelar deity." Instead of this he saw, as his own complaint informs us, "only a goose, provided at the expense of a priest, the pale and solitary inhabitant of this decayed temple" (Gibbon). At the coming of Julian, paganism revived, the church of St. Babylas was demolished, Apollo's temple was restored, and the bones of Babylas, which had lain beneath the church, and the bodies of believers who reposed around it, were removed. The Christians in full procession carried Babylas on a lofty car back to his original grave in Antioch, and loudly chanted those Psalms (cxv. and cxxxv.) which expressed contempt for idols and idolaters. On the night which closed that eventful day the temple of Apollo was destroyed by fire. The Christians declared that the prayers of Babylas had called down the lightnings of heaven. By way of reply their enemies grimly lighted the fires of persecution, by which multitudes in Syria were destroyed. Shortly afterwards Julian was killed in battle with the Persians, and with him perished utterly the hope of a pagan revival.

THE PATRIARCHATE OF ANTIOCH.

The establishment in Antioch of one of the four original patri-

*Daphne, daughter of the river Peneus, pursued by Apollo, was in pity changed into a laurel tree, just as she was overtaken by the god. For a full account, see Ovid's *Metamorphoses*, Bk. 1, Fable 12.

*Milman's *Gibbon*, vol. IV., p. 112.

archates is evidence of the greatness of the city as a center of Christian influence. Constantine divided the empire for political purposes into four prefectures, Gaul, Italy, Illyricum and the East. Each prefecture was divided into dioceses;* each diocese into eparchates or provinces; each province into states. In respect to ecclesiastical government each state had a bishop, each eparchate or province a metropolitan bishop. The wide territory called the prefecture of the East included the regions on the south, east and north sides of the eastern end of the Mediterranean Sea. There were here five dioceses:—

1. Thracia, with its central see at Constantinople.
2. Asia, with its central see at Ephesus.
3. Pontus, with its central see at Cæsarea in Cappadocia.
4. The East, with its central see at Antioch.
5. Egypt, with its central see at Alexandria.

The attempt to create five patriarchates corresponding to these five dioceses was made by the council of Constantinople in 381. It was promising at first, but finally proved abortive. The council of Ephesus in 431 tried to add to that list the patriarchate of Jerusalem. The council of Chalcedon in 451 settled the whole matter. The three political dioceses of Thracia, Asia and Pontus were included in one patriarchate, that of Constantinople, which was made first of all in dignity. The diocese of the East was put under the patriarch of Antioch, and the diocese of Egypt assigned to the patriarch of Alexandria. The patriarchate of Jerusalem was added to the list, and the three eparchates in Palestine assigned to it. The use of the word diocese to denote the territory under the jurisdiction of a bishop did not arise till the ninth century. The word patriarch was at one time given to all metropolitan bishops. After the council of Chalcedon it was restricted to the four dignitaries just mentioned. Strictly speaking, "the West never had a patriarch; the claims of Rome to the primacy being a sufficient assurance of her authority."

LITERARY ACTIVITY. THE BIBLE TRANSLATED.

In the Syrian church, developed from Antioch as a center, was made, in the latter part of the second century, one of the earliest versions of the Bible, the Peshitto. Of this no less than one

*Note carefully that *διοίκησις* was a political term, not ecclesiastical.

hundred and seventy-seven Syriac manuscripts have come down to us; most of them are in the British Museum.*

THE FIRST HARMONY OF THE GOSPELS.

In the same church originated the first Harmony of the Gospels, the Diatessaron of Tatian. Theodore Zahn, one of the ablest modern writers on questions concerning the New Testament canon, thinks that Tatian's Harmony was written originally in Syriac. The wide use of Tatian's work is attested by Theodoret, in whose bishopric (Cyrus near the Euphrates) there were, about A. D. 450, two hundred copies. Theodoret found them in use in the churches in his district and removed them, placing instead of them the four gospels. As Tatian is mentioned by Irenaeus, his work must have been made as early as the latter part of the second century. We find it used extensively nearly three hundred years afterwards, which shows that its influence was both wide and lasting.†

REMARKABLE FORMS OF ASCETICISM.

It was at Telanissa, near Antioch, that Simeon Stylites (390-459) spent thirty years on a pillar, sixty feet high, standing on a platform, four feet square, and kept by a railing from falling to the ground. He was greatly revered as a saint and the admonitions contained in his "sharp letters to Theodosius II., Leo I., and Eudoxia, were followed; and when he died he was buried with all possible ecclesiastical and military pomp in Antioch." This strange form of asceticism found many votaries from the fourth century to the twelfth. It was not persisted in with enthusiasm after the time of Simeon Fulminatus (1143-1180), who was hurled from his pillar by a thunderbolt.

ANTIOCH PRODUCED THE PRINCE OF PREACHERS.

Joannes Chrysostomos, John of the golden mouth (347-407), was born in Antioch, taught and trained by the leaders of thought in that city, greatly influenced by the lives of studious hermits who lived in the mountains near by, and for many years led an ascetic life. His marvellous gifts as a pulpit orator were devel-

*Vincent, *Hist. Textual Criticism*, p. 28.

†Salmon's *Introd. to N. T.*, pp. 75, 76.

oped in Antioch, where he preached for twelve years. Forced into the patriarchate in Constantinople, as John Knox was forced into the pulpit in Edinburgh a millennium afterwards, he spent six troubled years in his high office and was banished by Eudoxia, who hated him heartily. He died in exile three years afterwards, dreaded by the court, venerated by the people of his own time and honored by all succeeding generations.

ANTIOCH THROUGH A FAMOUS SCHISMATIC INFLUENCES DISTANT NATIONS.

Nestorius (393-440) was born in Syria and educated in Antioch. For three years (428-31) he was patriarch of Constantinople. There was a bitter controversy between him and Cyril, patriarch of Alexandria (died 444). Cyril applied to Mary the term, *θεοτόκος*, mother of God. Nestorius said that this was going too far. The most that he would allow was to call her *χριστοτόκος*, mother of Christ, or *θεοδόχος*, the receptive organ of God. Cyril retorted that Nestorius detracted from the dignity of the Savior. Theodosius II. called the œcumenical council of Ephesus (431), which dealt with this controversy. Cyril gained the victory. Nestorius was deposed, banished and died in obscurity. But Nestorianism survived. It was taught in the school of Edessa, a daughter of the school of Antioch. By means of men educated at Edessa a strong church was established in Persia. It grew, was independent of the Greek Church, and as the centuries passed sent out missionaries to Egypt, to India, to China. In China at Si-an-fu, a city of Shen-si province, a large marble tablet was found in 1625. It contains a long inscription in Chinese which has been carefully translated. It is a genuine record of the Nestorian church, dated from 781 A. D., and commemorates the missionary activity of the Nestorians. Nestorian Christians are found to-day in Turkey and Persia. None survive in China.

WORLD-WIDE INFLUENCE OF THE SYRIAN TEXT OF THE NEW TESTAMENT.

The reader of the English Bible little dreams of the close connection which binds him to those old teachers of Antioch. The facts are these. The English Bible is based upon the Greek *textus receptus*. This came into Europe by way of Constanti-

nople, and it went to Constantinople from Antioch. The learned church leaders of Antioch used all available material and produced a revised Testament in Greek. This is called by scholars the Syrian text. It gradually displaced other texts in the East. "Antioch is the true ecclesiastical parent of Constantinople, where the Syrian text was adopted and became the standard New Testament of the Greek East. To carry the history one step further, the printed 'received text' of the sixteenth century, with the exception of scattered readings commended in most cases by Latin authority to Erasmus or his successors, is a reproduction of the Syrian text in this its medieval form."* And finally, as the English Bible, so deeply influenced by the Syrian text, has been, during the past century, extensively used by Anglo-Saxon missionary translators of the Bible in many lands, the sphere of influence belonging to the scholars of Antioch is simply the wide, wide world. And that is true, notwithstanding the fact, which ought to be noted, that in some cases the Greek text underlying the Revised English version has been the basis of translation.

SOME MISSIONARY ASPECTS OF PAUL'S SECOND ITINERATION.

ROBERT E. SPEER, NEW YORK, N. Y.

1. In all effective mission work supervision is as essential as inauguration. It is necessary to sow the seed, but only an indolent and shiftless husbandman will take no heed of its growth. Paul was well aware of this. His purpose in his second mission tour was to visit the stations he had established, to see how the converts were getting along, to examine their organization, and to confirm the groups of believers in their new faith (Acts xv. 36, 41; xvi. 5). He had a similar purpose in beginning his third itineration (Acts xviii. 23). Three of the many characteristics of Paul's work of missionary supervision and itineration may be indicated. (1) It was very fraternal in spirit. It was the "brethren" who were to be visited, rather than the "native converts." To be sure the latter term had no existence. There was

*Westcott and Hort, *Introd. to Greek N. T.*

no such racial chasm between Paul and his converts as exists to-day between the missionary and his; but even if here to-day, Paul, like all good modern missionaries, would look upon the fruits of his work as "brethren," and visit them in this spirit.

(2) The note of authority, of domination is not present in Luke's statement of Paul's suggestion to Barnabas. He proposed not that they should go out to correct and rebuke. There was place for this as Paul abundantly recognized. But his idea of the journey was to confer, to see how the believers fared, and to confirm. (3) There was no needless haste. When the tour developed beyond its original purpose, and became not a revisitation but an opening up of new fields, Paul did not hurry. He tarried eighteen months at Corinth. He had no station or home responsibilities which hampered him. He was free to follow his opportunities, and was not tied down by local or institutional responsibilities. There is no greater need on the mission field to-day than for just the kind of work Paul did on this great itineration, whereon the results so amply justified the method. Paul's first letters written on this tour, grew out of the same general plan. He wrote to the Thessalonian Christians to say what he would have said personally could he have visited them then. Supervision by correspondence is as common and necessary to-day, and Paul's models are still unsurpassed for missionary tact and comprehensiveness.

2. On the tour and in its greatest crisis we see the hard sound sense of the Apostle. He was working through what is now called Asia Minor, and his path was determined by indications of the Spirit, not as to what he should do, but as to what he should not do. The Spirit forbade work in Asia. He tried Bithynia, and was again blocked. So he came down to Troas between walls of negative guidance (Acts xvi. 6-8). Paul did not say "I will wait till I feel a call." He pressed ahead until he was obstructed. There is a deal too much lethargic waiting for divine guidance, when what God is wanting is to see some sign of life and movement to guide. You can steer a moving, but not a motionless ship. Doubtless a man may bustle about so in his own fussy plans as to be in no fit condition to hear divine counsel or to seek it; but there is no warrant in Paul's method for the course of those who dislike to move toward the foreign field unless com-

pelled from without.

At the end of this hedging in and hedging off, Paul got some positive leading; but even then his conclusion of duty was an inference. He interpreted his dream in the spirit of his life. He was a going man and he was looking for beckonings. Some modern evader would have called it a dream, and pronounced it utterly insufficient reason for any serious forward step.

Ramsay thinks the Macedonian whom Paul saw was Luke. How otherwise could Paul know it was a Macedonian than by recognizing a Macedonian acquaintance? There was nothing peculiar in the dress of the Macedonians, and Luke was probably the only Macedonian he knew. "We can imagine," says Ramsay, "how Paul came to Troas, in doubt as to what should be done. As a harbor it formed the link between Asia and Macedonia. Here he met the Macedonian Luke; and with his view turned onwards he slept, and beheld in a vision his Macedonian acquaintance beckoning him onward to his own country."*

3. The fruits of the missionary journey were far greater than Paul himself could have foreseen or dreamed. He could dream duty, but not the consequences of doing it. There were, of course, immediate results in the conversion of souls and the organization of churches. Paul did not mistrust the results because they were immediate. Again and again hearers who accepted the first message or who had heard little more, were baptized. To be sure these people had in the main already been schooled into the theistic faith of the Hebrews, or had been brought up in it; but they could scarcely have been better subjects than some missionary converts of to-day; the converts from the degraded Christian Churches of Asia, for example. The only reason for probation of professed converts on mission fields to-day was totally absent, namely, the necessity of testing motives lest the desire for baptism spring from ulterior purpose or search for gain. The charge has been due to the present identification of the Christian propaganda with financial and political power. Our propaganda is from above down. Then it was from below up. There are some who feel that this is a gain. Probably Paul would not wholly agree with them. Not only, further, did he baptize at once, but he baptized by families, apparently accepting

**St. Paul, the Traveler*, p. 203.

the faith of the head of the family as extending its efficacy over all. Doubtless the family shared, but the story of Philippi evidently intends to set forth the significance of the family baptism. The social organization in many Asiatic lands makes this principle a very real principle now. Thus a missionary writes from India :

"During the past year I have baptized but few people, in all only four families, out of regard to the Synod's instructions. Those instructions were that as a rule only those adults should be baptized who are deemed fit to be admitted to the Lord's Supper. There is no doubt in the mind of any one in our two Missions who is engaged in this work where family movements are taking place, that to strictly observe these directions would be to incalculably injure the work. It is usually impossible to instruct the women of a family sufficiently to admit of their being rightly admitted to the Lord's Supper by the time the head of the house is ready. Moreover, it is usually the case that some members of the family will probably never come to the Lord's Table, as in the case with most families in our church in America. We must then choose between baptizing families on the faith of the head of the family, which is, I believe, as scriptural as it seems to me wise, or having no Christian community, but only scattered individuals. We cannot follow implicitly the Synod's directions, unless we abdicate our own convictions to an extent we unanimously adjudge most evil when required by Papacy, and we will not do it when it means killing or at best seriously crippling the work that is opening before us. Yet the caution, conveyed too forcibly in the Synod's action, was needed and opportune, and I believe the following the spirit of that action during the past year has been of great benefit to our work. With the exception of the few already noted, I am still postponing the baptism of all applicants until the heads of families at least are fairly instructed, and give proof of both a sincere and intelligent receiving of Christ and the Gospel—though the 'intelligent' reception can only be very elementary."

Women are conspicuous among the results of Paul's work (Acts xvi. 13-16; xvii. 4, 12, 34). Their special sympathy with the Gospel message is not new in our day.

4. The great results of this tour, however, were the wider opening of the door of faith to the gentiles and the introduction of Christianity into Europe. Paul's realization of the width of the gospel's mission grew clear and strong, and with this, his mighty purpose to spread it over the whole Roman empire. Be-

fore he had finished this tour he had declared to the Jews, "as he shook out his raiment," "Your blood be upon your own heads; I am clean; from henceforth I will go unto the gentiles" (Acts xviii. 5).

It must be admitted that there was in Paul's mind no such idea of crisis, or of pregnant significance as we now see in his crossing the Hellespont and planting the gospel on the soil of Europe. "A broad distinction between the two opposite sides of the Hellespont as belonging to two different continents had no existence in the thought of those who lived in the Aegean lands, and regarded the sea as the path connecting the Aegean countries with each other; and the distinction had no more existence in a political point of view, for Macedonia and Asia were merely two provinces of the Roman empire, closely united by common language and character, and divided from the Latin-speaking provinces further west."* It was God, not Paul, who planned the westward movement of Christianity, with a view to the far forward countries.

But Paul was already thinking of the empire and this tour developed that thought into a masterful plan and ambition. He "mentions in writing to the Romans (xv. 24), that he intended to go on from Rome to Spain. Such an intention implies in the plainest way an idea already existent in Paul's mind of Christianity as the religion of the Roman empire. Spain was by far the most thoroughly Romanized district of the empire, as was marked soon after by the act of Vespasian in 75, when he made the Latin status universal in Spain. From the centre of the Roman world Paul would go on to the chief seat of Roman civilization in the West, and would thus complete a first survey, the intervals of which should be filled up by assistants, such as Timothy, Titus, etc."†

5. A part of Paul's missionary method, illustrated and confirmed by this itineration, was to go directly to the main cities. The cities were the centers of influence. The people were in them, and doubtless then as in some lands now, there was less espionage, less subjection to priest and tradition, more freedom of movement and opinion in the cities than in country villages.

*Ramsay, *St. Paul the Traveler and Roman Citizen*, p. 199.

†Ramsay, *St. Paul the Traveler and Roman Citizen*, p. 255.

At any rate, Paul was but one, and his reliable associates were few now, and not numerous even later (Col. iv. 11; Phil. ii. 21), and he could not afford to waste time on good work when better could be done, or on a few when he could reach the world. Doubtless the spirit of fearless warfare which always inspired Paul was with him in this; and feeling that Christianity held the sole and indispensable secret of life, he longed to match it against the strongest forces in the world. Have we the same faith? He faced the whole world with nothing but the gospel, and feared nothing. We face half the world with the gospel and the other half of the world, and are afraid.

6. Nor did persecutions destroy his confidence or shake his purpose. He anticipated these. He met Jewish opposition which took matters into its own hands (Acts xvii. 5), and other Jewish opposition which tried to induce Roman authority to curb him (Acts xviii. 12), and he encountered also direct Roman opposition (Acts xvi. 20, 21). Two points may be suggested. (1) Paul appealed in Philippi to his rights of Roman citizenship (Acts xvi. 37-39). He had been wronged and he refused to ignore it. He insisted that the praetors should themselves come to the prison and make amends. It is hair-splitting to attempt to exclude from Paul's behavior at this time a recognition of principles which amply justify, by Pauline precedent, the use by missionaries to-day of their political rights for their defense, when such defense is advantageous to the cause for which they are bound to live or die as it requires. (2) The decision of Gallio in the persecution case in Corinth, went far to settle Paul in his conviction that the evangelization of the empire was possible. That judgment, as Ramsay says, "seems to have been the crowning fact in determining Paul's line of conduct." And he adds, "According to our view, the residence at Corinth was an epoch in Paul's life. As regards his doctrine he became more clearly conscious of its character, as well as more precise and definite in his presentation of it; and as regards practical work he became more clear as to his aim and the means of attaining the aim, namely, that Christianity should be spread through the civilized, *i. e.*, the Roman, world (not as excluding, but as preparatory to, the entire world, Col. iii. 11), using the freedom of speech which the imperial policy as declared by Gallio seemed

inclined to permit."

8. Paul learned a great lesson on this trip as to the nature and limits of conciliation in presenting the gospel. The tour began with the conciliatory circumcision of Timothy, whose father was a Greek, and who, according to Paul's doctrine as presented in the Galatian Epistle, and indeed, according to the decree of the Jerusalem Council need not have been circumcised at all. And at first Paul took pains everywhere in loyalty to the Council to deliver and emphasize the decrees from Jerusalem. As he began to see, however, the ministry of larger freedom and as the history of the Galatian Christians, and his own experience showed him the awful peril and burden of the Jewish law, he moved away from circumcision and the decrees, and preached a gospel of liberty. And later on this tour, he was less zealous to deal softly with the prejudices of the Jews than he had been at the beginning. At Corinth he flouted his skirts in the face of his opposers, and, cast out of the synagogue, he established his headquarters next door, with the former ruler of the synagogue who had joined him, as one of his chief assistants. But he still strove in every honest way to reach Jews (Acts xviii. 19), and indeed, his arrest in Jerusalem which led to his appeal to Rome was due to his further attempt to pursue a course of conciliation coming close to a surrender of his principles (Acts xxi. 17-30).

And Paul got experience on the subject of adaptation and conciliation in his relations to gentiles also. His first notable contact as a missionary with the gentile world was at Athens. Here in a remarkable address he preached theism to the Athenians, quoting their poets, presenting a broad doctrine of providence, and a kindly view of human nature, with no direct mention of sin or of the real agony of the problem of life, and with the most guarded reference to Jesus. The assumptions of the address are diametrically opposed to the views he later expressed in the first chapters of the Epistle to the Romans. "We must not, of course, demand that the entire theology of Paul should be compressed into this single address, but yet there is a notable omission of an element that was unfamiliar and probably repugnant to his audience, and an equally notable insistence on an element that was familiar to them."* This speech of Paul's is constantly cited as an illustra-

*Ramsay, *St. Paul the Traveler and the Roman Citizen*, p. 251 f.

tion of what missionary preaching to the heathen should be. But it may be noted (1) that the results were utterly unsatisfactory. So long as he got nowhere near the gospel, the Athenians listened to him. When he touched it, the discourse was stopped. Some clave to Paul, but we hear of no church at Athens. (2) Paul never tried this style of preaching again. As Ramsay says: "It would appear that Paul was disappointed and perhaps disillusioned by his experience in Athens. He felt that he had gone at least as far as was right in the way of presenting his doctrine in a form suited to the current philosophy; and the result had been little more than naught. When he went on from Athens to Corinth, he no longer spoke in the philosophic style. In replying afterwards to the unfavorable comparison between his preaching and the more philosophic style of Apollos, he told the Corinthians that, when he came among them, he 'determined not to know anything save Jesus Christ, and him crucified' (I. Cor. ii. 2); and nowhere throughout his writings is he so hard on the wise, the philosophers, and the dialecticians, as when he defends the way in which he had presented Christianity at Corinth. Apparently the greater concentration of purpose and simplicity of method in his preaching at Corinth is referred to by Luke, when he says (xviii. 5), that when Silas and Timothy rejoined him there, they found him wholly possessed by and engrossed in the word."

This journey reveals to us the missionary methods of Paul in process of fuller development. It lets us into the beginnings of his lofty ambition to evangelize the Roman empire, through which, he later wrote to the Romans, he had fully preached the gospel from Jerusalem round about unto Illyricum. And it shows us the mind of the Apostle laying firmer hold upon those great central and vital truths of Christianity, the concealment or abatement of which is rather treason than conciliation, and treason of the most terrible sort, because it betrays both the world in its death of sin and the Savior on his Cross of Life. The gospel must be preached in love. But the gospel must be preached.

SOCIOLOGY OF JOSEPH'S DAY.

PROF. JAS. A. QUARLES, D. D., LEXINGTON, VA.

POLITICAL.

There are two *conceptions* of civil government. According to one it is an agency for the administration of justice among men occupying a common territory. This function of administering justice is universally held to belong to civil government, and some think that it is its only proper office. The other view is that the State is a commonwealth, and that other social interests besides justice belong to the political administration; some extending it to economics, others to religious matters, and others to both. As society at its earliest stages is simple and its social relations neither large nor complex, it is natural that whatever government there may be should undertake the management of all social concerns more or less. As it advances and men's relations to each other become complicated, the tendency is to throw into private hands everything but the meting out of justice.

The facts stated in the Genesis history of Joseph would seem to indicate that there was no line drawn between the Church and the State, and that the State had more or less to do directly with the economic interests of society. The same persons were discharging both political and religious functions:—manifestly Jacob as a tribal chief was also the priest of his people (xxxiii. 20); and the priests of Egypt were as well its princes or civil magistrates (xlvii. 22). Moreover, Jacob administered the business interests of his adult children (xxxvii. 12); as Joseph, to a degree, those of the land of Egypt (xlvii. 23, 24); this latter, however, seems to have been a relapse and due to the fact that the famine had reduced the Egyptians to a lower grade of economic life. There is a greater degree of differentiation in Egypt than in Syria or Canaan.

The *forms* of government are radically two:—those in which the power of the State is concentrated in one head; and those where it is entrusted to more than one. Patriarchies, theocracies, kingdoms, and empires are species of monarchy; while aristocracies, republics, and democracies commit their civil power to the nobility, to elected rulers, or to the masses of the people. As a fact,

it is difficult to find a concrete example of any one of these forms in its purity; as nearly all governments are more or less mixed. Monarchy in some form has prevailed in human history, beginning as a patriarchy and developing finally into the empire. Any of these forms may be more or less perfect of its kind.

As to the *kind* of civil government, we must discriminate between *Syria*, including Canaan, and Egypt. In Syria, the information given us in Joseph's history shows that Laban's people and Jacob's family were patriarchies. The facts stated as to the former bearing on this issue are so few, however, that we may hesitate as to our judgment. In the latter, it seems clear that Jacob, the father, was the acknowledged head and the undisputed ruler of all his family, including wives, concubines, children, grand-children and servants. This control continued to the close of his life, and after his sons had themselves become grand-fathers. There is no mention of any king in Canaan in this history of Joseph; in earlier chapters, however, we are told that there were kings of Sodom and Gomorrah, and that Abimelech was king of Gerar. It is probable, therefore, that, outside of the family of Jacob, there were petty potentates called kings in Canaan. The family of Esau appears to have advanced beyond the simple patriarchate, as in chapter xxxvi., kings and dukes are mentioned as their rulers. It would seem, however, that the eight kings spoken of (xxxvi. 31-39), as reigning in the land of Edom, were not of the family of Esau. His sons are called dukes, but not kings; the word rendered duke suggests a leader of a thousand. This indicates that Edom was a kingdom composed of dukedoms.

Egypt was unquestionably a kingdom, whose sovereigns bore the titular name of Pharaoh. In the Old Testament there are nine Pharaohs mentioned, of whom Abraham's was the first and Joseph's the second. It is thought that the dynasty of the Shepherd Kings now ruled lower Egypt, and that Joseph's Pharaoh was one of them. It is also believed that they were not native Egyptians, but foreigners of Semitic blood from southwest Asia, who had conquered and taken possession of the lower Nile country. As foreigners and conquerors, they were not popular with the native element; as Semites from Asia, they were favorably disposed towards the Hebrews, their kindred, and gave them

a welcome to Egypt, while "every shepherd was an abomination to the Egyptians" (xli. 34). The first Pharaoh of Moses, whose daughter adopted him, not the Pharaoh from whom Moses fled into Midian, and the Pharaoh of the Exodus belonged to a new native dynasty, who had succeeded in dethroning and expelling the Shepherd King Pharaohs. As subordinates of Pharaoh, there are his servants (generic for doers, specific for tillers), whom he consulted as to the putting of Joseph over all the land of Egypt (xli. 38), and who were a part of the guard of honor that attended the body of Jacob to its burial (l. 7); also "the elders [old men, bearded] of his house and the elders of the land of Egypt" (l. 7), who also escorted Jacob's body to Canaan; Potiphar, "the captain of the guard" (xxxix. 1); and Joseph "ruler over all the land of Egypt" (xli. 43). Besides these, the priests are the only government officials mentioned (xlvii. 22), except "the keeper of the prison," to whose custody the chief butler and baker and Joseph were committed (xxxix. 21). Egypt, despite xli. 38, was apparently an absolute monarchy; whether hereditary or elective is not intimated.

In the highly complex governments of advanced civilization, three distinct *functions* of civil government are recognized, the legislative, judicial and executive; whose discharge is generally committed to distinct classes of functionaries. This is exemplified to the highest degree in our State and Federal administrations. In patriarchies and other absolute monarchies, the father or king is supreme legislator, judge, and executive; but he may commit the exercise of these functions, subject to his control, to subordinates; and this he usually does, with the general exception of the power of legislation. When population is dense and the relations of man become complicated, it is impracticable for one man to discharge personally all these functions. Moses attempted this, and was corrected by his father-in-law. In the history of Joseph, neither in the simpler society of Syria nor the more advanced of Egypt, are there any hints of a legislature nor of a judiciary, separate from the father and king; except in the case of Joseph, to whom Pharaoh seems to have entrusted all his own power, including the legislative, subordinate only to himself; it is said, "Joseph made it a statute" (xlvii. 26). The inferior officers mentioned seem to have been, with this exception, exclu-

sively executive, whose duties were limited to the carrying out the will of the supreme head. The captain of the guard, Potiphar, and the keeper of the prison exemplify these subordinate executive officials. If the absence of the mention of inferior judicial and executive functionaries may be considered as showing that there were none such, the inference would be that even the government of Egypt in Joseph's day was a very simple one.

That the administration of *justice* was largely *left to the individuals concerned* is a conclusion indicated by the few cases given. Laban, when he thought himself wronged by Jacob, undertook the task of recovering his stolen property; this case, however, is not specially significant, as such a course might be pursued even in our own country; but it is interesting to note that a private court, composed of their mutual kindred, was to decide the issue (xxxi. 32, 37). Apparently Esau gathered a force for the purpose of punishing Jacob, because this younger brother had defrauded him of his birthright and their father's chief blessing. Shechem was guilty of rape or seduction in the case of Dinah; Simeon and Levi made no appeal to any government court to investigate the matter and mete out the proper punishment; but, as we say, took the law into their own hands and killed Shechem and all his male kindred. Jacob expressed no fear of the civil officers arresting Simeon and Levi and bringing them to justice, but said that the Canaanites and Perizzites would gather themselves together against him and slay him and his house (xxxiv. 30); that is, he and his family would be lynched. Tamar did not appeal to Jacob to see that she was given her rights under the Levirate law, but resorted to doubtful or immoral stratagem to bring her wrong to Judah's notice, and Judah, as her father-in-law, sentenced her to the death penalty (xxxviii. 24). These all occurred in Syria; in Egypt there are no instances of private wrong mentioned, except those of Joseph's alleged indignity to Potiphar's wife and the apparent stealing of Joseph's silver cup by Benjamin. As Joseph was Potiphar's servant, and the public jail or prison was probably under Potiphar's supervision, this may be considered to belong to family rather than to civil government. In Benjamin's case, not only no crime had been committed, but the whole affair was manifestly a *ruse* on Joseph's part to furnish a pretext for keeping his brother Benjamin with himself as a companion in

the land of his exile.

The *penalties* used for the punishment of crime were the deprivation of property, liberty, and life. Jacob was required by Laban to replace any animal missing for any cause amongst his flocks and herds while under Jacob's care (xxx. 39); this, however, may be more properly regarded as a private transaction. Simeon and Levi, for the outrage upon their sister, took the property of the Shechemites, reduced their wives and children to slavery, and killed the husbands and fathers with the sword (xxxiv. 25-29). Tamar was adjudged by Judah to be burnt for the crime of adultery (xxxviii. 24). Joseph and Pharaoh's butler and his baker were put into prison, which was a dungeon or pit, where they were bound with fetters or chains of iron (xxxix. 20; xl. 15; cf. Ps. cv. 18). Pharaoh's baker was possibly first beheaded (xl. 19), and then hanged (xl. 22). Joseph's brothers held the culprit liable to death and themselves to slavery for the theft of the silver cup (xlv. 9).

There is no mention of any *capital* city nor of any *capitol* building, as the seat of civil government. As Jacob was a nomadic shepherd, this was changed as he moved his tent from place to place. Pharaoh's house was probably located in a city; the Egyptologist, Brugsch, says, "Avaris-Tanis in the Delta;" but of this no mention is made in our narrative. Hamor was apparently the King of Shechem, and his authority extended over the neighboring villages. Shalem was the capital and was a walled town, as we infer from the mention of its gate. This gate was the thoroughfare for all going out or coming in, and was thus the center of travel, and naturally also of trade and business. It was also doubtless the seat of Hamor's government; as he there assembled the people that they might consider the question of an alliance with Jacob (xxxiv. 20, 24). This incident would indicate also that Hamor was a democratic monarch.

Amongst the *insignia* of civil authority in Egypt seem to have been an official ring, robe of fine linen, gold chain about the neck, and chariot (xli. 42, 43). The people were expected to bow the knee in the presence of their sovereign, or his chief representative (xli. 43). Pharaoh gave Joseph what was either an official name, or one signifying his naturalization as an Egyptian, or simply as expressive of his wisdom as a revealer of secrets (xli.

45). Jacob in blessing Judah, mentions the scepter as an emblem of royalty (xlix. 10). It is thought that Joseph's coat of many colors was an official dress, bestowed on him as the heir to the patriarchate, in lieu of Reuben, who had forfeited it. Though not specially suggested here, we observe that presents were given to rulers for the purpose of propitiating their favor (xliii. 11, 15, 25). The official dignity of the priesthood may be seen in the fact that Pharaoh chose from one of their families a wife for his prime minister, whom he wished greatly to honor.

The status of the *foreigner* is a social feature, which may be noted under the consideration of political facts, as a kind of collateral to citizenship. From the negotiations between Hamor and Jacob, it may be inferred that the privilege of residence and trade in Canaan was one that depended on the will of the native element, and yet might be a benefit to the citizen as well as to the foreigner (xxxiv. 21, 22). In Egypt we are told that all countries came thither to buy corn (xli. 57); the privilege of international traffic being granted them. In the case of the Ishmaelitish merchantmen, it is seen that traders were allowed to travel from one country to another for the purpose of exchanging products; and there is no intimation given of any hinderance or interference by prohibition, restriction, or tariff. The imprisonment of his brothers and the threatening of their lives by Joseph (xlii. 16, 17, 20), does not show that they were so treated because they were trading foreigners; but that, as accused spies, they had no extra territorial rights of trial, but were amenable to the local government alone. We notice that interpreters were used in these dealings with foreigners (xlii. 23).

We shall call attention here to the customs in Canaan that were used as bonds for *contracts*. For the covenant or contract of peace between Laban and Jacob, a pillar and a heap of stones were placed as a witnessing boundary between them; God was invoked as a witness, and it was further confirmed by an oath and a sacrificial feast (xxxi. 44-54). How the title of Jacob to the land he bought from the children of Hamor was evidenced, the record is silent (xxxiii. 19); we are merely told that Jacob erected an altar on it, which he called El-Elohe-Israel, and which was probably a monument of his right. In the 23d chapter of Genesis, an interesting account is given of imposing ceremonies in connection with

the purchase of Machpelah by Abraham; much of this, however, may have been due to the solemnity of the occasion, the death of Sarah.

Taking a bird's eye view of the political situation as presented in our history, we would judge that the civil governments of Syria and of Egypt were of a simple character.

MILITARY.

It seems paradoxical that war should be a social fact; that it is so is nevertheless true, as it is a conflict with weapons, of communities of men. It requires both co-operation and antagonism of human beings. It is a striking fact that this history of Joseph is almost colorless as to war. In the entire record the words war, fight, battle, army, navy, soldier, spear, arms, armor, weapon, sling are not to be found.

There is mention of two *conflicts*, the first of which, however, was not a war but a massacre, the slaughter of the Shechemites by Simeon and Levi (xxxiv. 25-29). The other seems to have been somewhat of a war between Jacob and the Amorites, in which he dispossessed them of at least a portion of their land; to this there is a bare allusion by Jacob in his blessing of the sons of Joseph (xlviii. 22). There was the possibility of a battle between the retainers of Laban and Jacob (xxxi. 23), and again between Jacob and Esau (xxxii. 6); but in both instances the conflict was avoided.

There was no statement from which we may infer that there was any regular standing *army* or *navy*. This is the more remarkable in the case of Egypt, which was probably at that time one of the most powerful of the existing nations; and it is all the more so, if, as some scholars think, the dynasty of the Shepherd Kings was ruling it as a conquered country. There is no allusion in this history to anything in Egypt which would even suggest that such a thing as war was known. If navies and sea-fights existed, there is no reference to them; the only mention of ships is in the prophecy of Jacob that Zebulun should be a haven for ships (xlix. 13); the word used having properly the meaning of a small vessel, and doubtless one used for commerce.

No military nor naval *officer* is mentioned. The general word officer is used four times; twice as applied to Potiphar (xxxvii.

36; xxxix. 1), and twice referring to Pharaoh's butler and baker (xl. 2, 7). It is curious to observe in passing that the Hebrew word here used *saris*, properly means a eunuch, as is manifest from Isa. lvi. 3, 4, Jer. xxxviii. 7, and other passages. That Potiphar was a eunuch seems contradicted by the fact of his having a wife; accordingly Stockius gives three meanings to the word: "1. *Notat eunuchum*; 2. *Cubicularium* [chamberlain]; *atque adeo* 3. *Aulicum, amicum regis, qui officio alicui praeerat*," and thinks it applies to Potiphar, the butler, and baker in the third sense. On the other hand, Gesenius believes that it properly and always means a eunuch, and asserts that "many eunuchs are not wholly impotent, and sometimes live in matrimony," referring to Terence, Juvenal, and Chardin for corroboration. The Septuagint renders the word *σπαδάων* (xxxviii. 36), and *εὐνοῦχος*, in the other places, both words tantamount in meaning. The Vulgate has *eunuchs* in all four passages. Luther renders it *kaemmerer* in all, doubtless in the general sense of house-servant.

Potiphar is called "*captain of the guard*" six times (xxxvii. 36; xxxix. 1; xl. 3, 4; xli. 10, 12); but captain here has no military reference, and the expression probably means that Potiphar was the head of Pharaoh's body-guard, or his chief marshal.

The only *weapons* spoken of are the sword and the bow. Laban reproaches Jacob with the statement that he had carried away Leah and Rachel as captives of the sword (xxxi. 26). Simeon and Levi used the sword as the instrument of their vengeance (xxxiv. 25, 26). Jacob tells Joseph that he had overcome the Amorites with the sword and bow (xlviii. 22). Jacob, in blessing Joseph, declares that "the archers have shot at him but his bow abode in strength" (xlix. 23, 24). Reference is twice made to Joseph's chariot (xli. 43; xlvi. 29), which was doubtless an official carriage, and was simply intended for riding. The chariots mentioned as used in the cavalcade that escorted Jacob's remains to Canaan (l. 9), were also for mere transportation. The Hebrew word for a war chariot is different from both of those found here, and may be seen in Ezek. xxiii. 24.

We may not infer from the comparative silence of our history that there were no armies, no wars, and no weapons in Joseph's day other than those mentioned; but it is to the credit of this narrator that he so largely ignores what forms a chief element in

other records.

EDUCATIONAL AND ESTHETIC.

Ignorance isolates, learning socializes; the barbarous live in hordes, the intelligent in communities; schools are social institutions.

In this Genesis history of Joseph, the words book, knowledge, learning, read, reading, school, science, study, teach, teacher, teaching, write, writing, paper, pen, and pencil are not to be found; and there is no intimation that such things as schools, books, reading, writing, and teachers existed or were known. These are striking facts, and if we are to infer from these omissions that such things did not exist in Joseph's environment and were not known to exist anywhere on the earth, then we must conclude that the civilization with which he was connected was intellectually of a comparatively low order. With the prejudices of our day, our opinion, founded upon this supposed absence of writing and books would probably be extreme. We are so accustomed to use reading and writing as the instruments of our mental improvement and to gauge men by their knowledge of books, that we are apt to think that there can be little or no mind development without such things. A little reflection will show that this is not necessarily so. Men that did not know books, or writing, or reading, or even the alphabet, invented the alphabet and writing, made the words, and wrote the first books. The first steps are the hardest steps in the upward mount, and unlettered men had the mental vigor to take those steps which have led their race on to the heights of knowledge now attained. The men of Joseph's day may have been strong minded, although they could neither read nor write. Even now some of our robust intellects have been entirely untutored in the schools. Books are not the only developers and sharpeners of the intellect; vigorous and mature growth may be had from the study of nature, of men, of ourselves.

Did Joseph live in an atmosphere of absolute *literary ignorance*? Such a conclusion is justified from our narrative. The facts already stated point strongly in that direction, and they are confirmed by the further consideration that occasions occur in which we would expect some allusion to reading and writing.

When Jacob left his mother, Rebekah, to go to the home of her kindred that she had not seen since she left it to become the bride of Isaac, ninety-seven years according to Usher, she gave him no letter of introduction or of affection to the loved ones he was expected to meet there. There is no intimation that a line of correspondence had passed between Jacob and his parents during the twenty years he spent with Laban. When Joseph made himself known to his brothers and sent them to bring his aged father down into Egypt, he fails to give them a loving letter of invitation to his gray-haired sire. In the covenants and contracts that are made between Laban and Jacob, and between Jacob and the sons of Hamor, the stipulations are not reduced to writing, so as to be clearly and accurately drawn and preserved for the future. All these facts seem to impel the conclusion that letters written and read were not known in the experience of Joseph, whether in Syria or Egypt.

There is another circumstance that seems to strengthen this conclusion. The science of *number* is the simplest of all the sciences, and especially in the mere addition of numbers. We are told that the harvests of the seven years of plenty were so abundant that Pharaoh's tax of one-fifth transcended their powers of computation; Joseph "left numbering, for it was without number." We now have machines that mechanically can do what Joseph even found beyond his power.

All things considered, the narrative impresses the conviction that Joseph lived in an unlettered environment.

There is more definite ground perhaps for a judgment as to the *esthetic* condition of Joseph's circle. As to *architecture*, we are told that Jacob lived in tents, and there is no record of his building a house, except at Succoth, where he also made booths for his cattle (xxxiii. 17). Nothing is said as to the character of this building, though we may infer from the shortness of his sojourn there, that it was a temporary structure, and was put up to meet an emergency, probably the chill of an unusual winter. There is nothing said from which we can form an opinion as to its beauty. There is mention also of the houses of Laban, Shechem, and Tamar's father in Syria, and of Potiphar, Joseph, and Pharaoh in Egypt, but no hint is given with regard to their architectural character.

The *Tower* of Eder is referred to as a well-known landmark (xxxv. 21). Its location was between Bethlehem and Hebron, a thousand paces, Jerome says, from the former; others, however, think that it refers to Jerusalem (Mic. iv. 8); and others still to the city on the borders of Edom, mentioned Josh. xv. 21. If the Masoretic pointing is correct, the proper form of the name is Eder; a word which also means flock (Mic. iv. 8). There are ten different words in the Hebrew Scriptures rendered tower in our version; the one found here is used much more frequently than all the rest combined, and was the common name for these structures. Its etymology indicates that it was a large building. These towers were observatories, and were also used as fortifications. We are left to imagine what degree of taste the Tower of Eder displayed.

The only reference in which there is any allusion to *sculpture* is the reference to Laban's images, which Rachel stole, when she left her father's house (xxxi. 19). These images are thought to have been idols, the lares and penates of the home, and doubtless were specimens of the best art of which their maker was possessed; how refined this was we have no means of knowing. This suggests the generic art of moulding, or modeling, and we call to mind Judah's signet, and the ring and gold chain given by Pharaoh to Joseph. In all these cases we are left to conjecture the design and the skill shown in its execution. There is no reference to *painting*. The allusions to color are Joseph's coat of many colors (xxxvii. 3), made so not by weaving, but by patchwork; Jacob's rods of green poplar and the black or brown, ring-streaked, speckled and spotted cattle (xxx. 33, 35, 37); the white bread of the baker (xl. 16); and Judah's "eyes red with wine and his teeth white with milk" (xlix. 12).

There is a single allusion to *music* (xxxi. 27), where Laban says that he would have sent Jacob away "with mirth and with songs, with tabret, and with harp." Here we have the popular art of the world in both of its forms, vocal and instrumental. The instruments are such as we have to-day; the tabret, tabouret, is the same as the timbrel, and is now known as the tambourine, a kind of drum beaten with the fingers; the piano is the latest and most developed form of the harp, or stringed instrument. Songs imply *poetry*, one of the earliest of the arts to be cultivated. It

was in this case lyric, and we find no reference to either the epic or dramatic. Despite the opinion of the authorities, it seems probable that the lyric impulse precedes, or at least is as early as the epic in the development of a people. The feelings are dominant in the childhood of an individual, and are equally prominent in the infancy of a race; and as the lyric is the expression of feeling, the poetic nature would vent its emotions in song. That the lyrics are not the earliest written poems that survive the pre-historic age, can be explained by the fact that they are more personal and individual than the epic, and so naturally perish with their authors. The truth is that both epic and dramatic poetry owe their chief interest to the lyrical elements which they contain, the feelings which they express and the sympathetic feelings which they arouse. At any rate, the lyric is alone alluded to in our history.

The last and not the least noble of the fine arts is *oratory*, the freest and most adequate vehicle for the conveyance of every kind of thought and sentiment. The word does not occur in our narrative; nevertheless the thing is there. It has been said that literature does not contain a nobler specimen of genuine eloquence than the appeal of Judah to Joseph, recorded (xliv. 18-34). Every appreciative reader will agree that is so, in the simple earnestness with which it touches the tenderest chords of human nature. That oratory is not necessarily intellectual is shown by the fact that many of the gigantic minds of the race have not possessed it, and by the fact that some of its truest exhibitions have been given by untutored Indians, unlettered negroes, and the non-philosophic amongst the civilized races. We are not surprised, therefore, to find this gem of eloquence in the utterance of a nomadic shepherd, ignorant of the alphabet.

From the survey of the educational and esthetic conditions of Joseph's environment, the impression is made that it was a comparatively rude and undeveloped age. As we know from other sources that ancient Egypt had an advanced civilization, in which science, letters, and the arts flourished, the memorials of which still exist, we must conclude that this progress was made after Joseph's day, or was in another part of the country. Scholars tell us that the Shepherd Kings who knew Joseph were expelled, and that a new native dynasty ruled the land, under whom the

golden age of Egypt came, reaching its culmination during the reign of Ramses II., the Pharaoh of the oppression, the contemporary of Moses.

There remains to be considered, in a final paper, the ethical and religious character of the times and the people connected with the life of Joseph.

RECENT BOOKS FOR BIBLE STUDENTS.*

This unquestionably is the Bible student's day. Great books have always been rare. Ours, however, is pre-eminently a day of many well printed, well written, and useful books.

Who, for instance, does not felicitate himself upon the appearance of the *American Standard Edition of the Revised Bible*, from the press of Messrs. Thomas Nelson's Sons. The scholars who labored so long and assiduously upon it have been rewarded in some measure at least by the very general and hearty approval that their work has received. The publishers also are due their meed of praise for presenting this important work in quite a variety of styles, all of excellent workmanship. Of these some are marvels of cheapness, others of beauty.

Worthy to place beside these for beauty of workmanship and with certain peculiar excellencies of its own is *The Oxford Self-Pronouncing Bible: S. S. Teachers' Edition*, from the Oxford press, represented in this country by Mr. Henry Frowde, New York. Of convenient size, beautiful typography, with helps that are real helps, it ought to prove at once a delight and an invaluable aid to Sabbath School teachers. From the same press there is issuing a series of commentaries under the general title of *The New Century Bible*. The New Testament portion of the series is under the general editorial supervision of Professor W. F. Adeney. Its make-up is most attractive. Each volume is so light that it can be held in the hand even of an invalid, so small that it can be slipped in the pocket, so beautifully clear in its print that any eye can read it. The introductions, so far at least as I have examined them, are exceedingly well prepared and inform-

*For titles in full, prices, and address of publishers, see January BIBLE STUDENT, pp. 61, 62.

ing. While the notes are brief and reflect divergent standpoints; at the same time, judiciously used, they will be found helpful. Indexes, maps and the complete text of both the A. V. and the R. V. add much to the worth of these volumes.

The Temple Bible (how did it come by its name?) from the press of J. B. Lippincott, is the title of a series in which the various books of both Testaments are to appear as monographs, each under the editorship of some accomplished scholar. *Genesis*, for instance, is edited by Professor Sayce. The characteristic features of the work are its introduction, and a body of brief notes, mainly archaeological, at the end. The text used is that of the Revised Version. Verse and chapter divisions are ignored. The idea seems to be to present the books of the Bible in modern literary form. The series will doubtless serve a useful purpose.

Speaking of commentaries, Messrs. Eaton & Mains, have conferred a benefit upon Old Testament students by bringing out Dr. C. M. Cobern's work on *Ezekiel and Daniel*. It belongs to the *Whedon's Commentary* series. The introductions are especially full and valuable. They give very complete information as to the present state of the question in reference to all the issues mooted in connection with both of these important books. Dr. Cobern shows much familiarity with the literature of interpretation and a commendable independence of judgment. His mediating position on the date and authorship of the Book of Daniel, as we have it, seems to me to be held rather in the teeth of the evidence as presented by Dr. Cobern himself with, in the main, a very even hand.

Commentaries, of course, are not like pills, to be taken whole. To this statement those I have mentioned are no exception.

The Lutheran Church is to be congratulated if all the volumes of the "Lutheran Hand-Book Series," issuing from the press of the Lutheran Publication Society, Philadelphia, are of the same high order as Dr. Geo. H. Schodde's *The Protestant Church in Germany*, and Dr. F. V. N. Painter's *The Reformation Dawn*. Both are packed full of information. They are instructive illustrations of how much can be compressed in a brief space and that without loss of clearness. These books will prove valuable not only to Lutherans but to any one wishing to look up the subjects of which they respectively treat.

T. Y. Crowell & Co., of New York, under the general title of the "What Is Worth While Series," are putting out a number of valuable reprints. They are gotten up in dainty, though not particularly substantial bindings, clear print and on good paper. Dr. John Caird's *Religion in Common Life*, J. F. Genung's *Ecclesiastes and Omar Khayyam* are very fair specimens of the series. Mr. Genung unquestionably has correctly diagnosed "the spiritual temper of our time." Unquestionably also he has said some things well, so far as the mere phrasing goes, but, for all that, perhaps, none too wisely. "The old Persian agnostic" may have a charm and doubtless also a message for our day—but his message is one of warning. To ignore the appeal of heaven—when heaven is rightly conceived, and the repulsion of hell—when hell is rightly conceived, is to be "righteous over much." It is better and safer to live "as seeing him who is invisible." Another booklet whose merit is largely in its style is Drummond's "*The Evolution of Bible Study*." It is popular in the very worst sense—being in the "Sir Oracle," "I know you know" style, catchy, superficial, and grossly misleading. Those who for any reason respect the memory of Charles Darwin must resent such misuse and abuse of the word "evolution" as inheres in its very title. If anything could make such a performance respectable, the form in which the publisher, Mr. Edwin S. Gorham, New York, has presented this essay would redeem it. Unfortunately, however, the printer's art cannot do everything.

Mr. W. S. Anchincloss' *Saint Peter the Apostle of Asia*, is designed to expose what the late Bishop Brooks styled the "fiction of Apostolic Succession." Apparently Mr. Anchincloss (Philadelphia) is the publisher as well as the author.

The Open Court Publishing Co., of Chicago, are to be commended for bringing out such works as *Descartes' Meditations: And Selections from the Principles of Philosophy* in a form that renders them accessible to persons of slender purse. The prefatory "Essay On Descartes" with which this reprint is introduced, is capital reading. It is from the competent pen of L. Lévy-Bruhl. Gunkel's *Legends of Genesis*, from the same press, has also a value of its own. For one thing this book makes the outcome of the current radical criticism so plain that "the way-faring man, though a fool," will be without excuse if he fails to

see it. For Gunkel, "the value of the narrative" lies partly in its "poetic beauty," mainly, perhaps, in the material it furnishes for "the study of religion." By religion he means, apparently, "a series of thoughts about God leading from the crudest up to the highest." Apart from this, Gunkel's book is valuable for its concessions. For instance, he says, "Both the narrators and auditors regarded the legends as 'true stories'" (p. 39).

Again he says:

"The bond between religion and the sanctuaries was already loosened when the passionate polemic of the prophets severed it. How else could the people of Judah have accepted the 'Deuteronomic Reformation,' which destroyed these places with the exception of the royal temple at Jerusalem!" (p. 106).

Just so, one feels disposed to say, though the concession is a little belated, and would be not without peril, perhaps, to Professor Gunkel's theories—provided only those theories felt called upon to reckon with facts.

Again he declares that in these legends God is not conceived as "a tribal god," but that everywhere in them "it is a matter of the relation of God to individual men" (p. 109). These and other concessions that Professor Gunkel makes are clearly not without their value. Those like Canon Cheyne and the editor of *The Independent* ought to list *The Legends of Genesis* among their "aids to devotion," and con it in their "closet exercises."

Messages of the Old Testament, from the press of Messrs. Hodder & Stoughton, and the pen of the late Rev. Geo. H. C. Macgregor is a laudable attempt to give the "gist" of the several books of the Old Testament from Genesis to Chronicles, to which is added also "The Message of the Book of Joel." It is a pity that we have not more books written with like purpose; books that *imply* a knowledge of what is best in criticism and exegesis, and *give* the essential teachings of the Book in the large and without wearisome or confusing details, expositions with the scaffolding and stage machinery kept out of sight. Equally useful of their kind are *The Christianity of Jesus Christ* and *Life Beyond the Grave*. The former is by Mark Guy Pearse, and is one of a series of "Little Books on Devotion," which Messrs. Jennings & Pye, of Cincinnati, are issuing in neat, attractive bindings, and at exceedingly low prices. Mr. Pearse writes with much clearness, vigor and warmth. His book will be found stimulating. *Life*

Beyond the Grave, which is from the Union Press, of Philadelphia, is a series of sermons by the Rev. H. S. Hoffman, D. D. They deal with a number of questions concerning the future state, partly from the view-point of natural religion, partly from that of revelation, and partly in a speculative way. Where I have examined them, these discourses have impressed me favorably.

Those who are wrestling with the attempt to effect a *modus vivendi* between religion, perhaps I should say Christianity, and an "evolutionary" philosophy; or who care to study the problems with which those are called to deal who are seeking to effect such a *modus* should purchase and read *Through Science to Faith*, by Dr. Newman Smyth, and *The Rational Basis of Orthodoxy*, by Dr. A. W. Moore. Each of these books is rich in information and written in a style to command attention. This much may be safely said, namely, that Drs. Smyth and Moore, as against the atheistic branch of their own school, show that it is far easier to leave God out of one's life and of one's philosophy than to lock God out of this universe. After a perverse ingenuity has made its utmost effort to reduce all things to matter, mechanism and energy—*design* persists in putting itself in evidence and proclaiming the existence of a Designer. While, I trust I am not ungrateful to either of these writers for the enjoyment and profit derived from their respective books, it would be improper for me to disguise the fact that though they may be able to show that even an evolutionary philosophy cannot logically evict God from the universe, their books also show that this philosophy—their philosophy, renders it exceedingly easy to shut God out of one's life, nay makes it a laborious process to bring God into one's life. Further it deserves to be said that these writers do not sufficiently appreciate the difference between mere theism and Christianity. Theism is at most the parting of the ways, where various roads diverge. Reaching this point one may go on to Christianity, or turn aside to Deism or Pantheism and land at last in Atheism. I shall only add that one can hardly fail to be impressed with the readiness of both of these writers to make terms with a philosophy which has it as its task to explain and harmonize *facts that have not as yet even been shown to exist, by a method that has not yet been determined*. If anything could shake one's confidence in even such well established verities, as the rotundity of

the earth and heliocentric astronomy, it would be to see for one's self how soon hypothesis is transmuted into dogma by mere repetition. This is the more remarkable, when, as in this case, the very central term of the hypothesis—"evolution"—is one by which "an assortment of divine views" are bound up "as by a rubber band;" one by which "no close thinker can define his position."*

**Through Science to Faith*, p. 4.

ERRATUM.

In line 5 for *divine* read *diverse*.

Current Biblical Thought.

Growing Impatience with Wellhausenism.

The impression is often made by current discussions in Old Testament literature that the theory of REUSS-GRAF-WELLHAUSEN, and its naturalistic explanation of the origin of the Old Testament are accepted beyond question by all scholars. But such is not the case. Even in Germany there are defenders of the Mosaic origin of most of the Pentateuch. Prof. KÖNIG, of Bonn, holds that the great uniform facts and teachings coming by various channels from the Exodus downward are essentially Mosaic and historical. Prof. OERTL, of Greifswald, delivered a course of lectures in 1900, on "Amos and Hosea, two witnesses against the application of the theory of evolution to the religion of Israel." He holds that instead of the Old Testament religion growing out of polytheism by a long process, and not reaching unto one God till the eighth century B. C., with Amos and Hosea, the story of the patriarchs is in the main historical; monotheism was taught by Moses; and Amos and Hosea were reformers, not founders of the religion of Israel. A Norwegian pastor, J. STORJOHANN, published in 1900, a book on "King David, his life and his psalms," which has been translated into German. Although the Jewish titles ascribe only seventy-three psalms to David, this writer assigns eighty psalms to him. Dr. RUPPRECHT, who occupies the same position as the late Dr. GREEN, of Princeton, says in a recent essay on "the modern criticism of the Old Testament and the evangelical Christ-

ian," that there are two cliffs on which the radical criticism of the Pentateuch must break for the ordinary believer: the first is that of simple *honesty*, which makes it seem impossible to the evangelical Christian that feigned, fictitious and spurious products of pious fraud, as the modern theory presupposes, could form part of God's law in the Old Testament; the second is our *Christian faith*, by which we feel ourselves bound not to think other of the books of Moses than did the Lord, who testified "Moses wrote of me" (John v. 46). He even calls higher criticism as usually exercised "immoral and blasphemous," and at times "bordering on the sin that has no forgiveness." He sums up his results in nine theses. We translate the sixth and eighth. They run: "Scientific criticism of Bible documents should be historical only. No philosophical or dogmatic prejudice should influence it. The 'impossibility of the miraculous' should as little as the possibility and the reality of miracles influence the critic, though it be in a matter for which inspiration is claimed. . . . It will finally appear evident that it is solely a dogmatic principle which decides the position of negative criticism and not historical reasons; and further, that this principle is the expression of a lack of vital *experience* and of vital *need*, concerning which there can be no controversy. It is the experience of sin, and the need of redemption." He continues: "It is capable of proof that modern biblical criticism, for example, that of WELLHAUSEN and HARNACK, is throughout *not* purely

historical, but is under the influence of philosophical dogmatism; above all it rests under the presupposition: "There *can* be no miracles in the strict sense of the word; all is natural law.'" The *Beweis des Glaubens* for December, 1901, also reports an essay by Pastor K. ENDEMANN in defense of the historic value of Genesis. He seeks to show that written records as well as oral tradition underlie the history of the patriarchs. He revives the view of VITRINGA, that pre-Mosaic history had documentary materials. A Scotch theologian, HUGH MCINTOSH, in a recent work, "Is Jesus infallible and the Bible true?" (Clarks), adopts essentially the literary views of WELLHAUSEN and ROBERTSON SMITH for the Old Testament, but defends without limitation the divinity of Christ and the full religious authority and historic truthfulness of the New Testament. It is not easy to see how these two halves of Holy Scripture can consist of such different elements, and yet be filled with the same Spirit. Professor SAYCE, in the October number of *The American Journal of Theology*, has an article on "the antiquity of civilized man," in which he shows from recent excavations that in Palestine and Egypt as early as 1500 B. C., writing was well known; while in Crete, two kinds of letters appear at the same early period. He concludes that "long before Moses' time" a linear mode of writing was in use in Palestine, which had already been preceded by a picture writing, that arose in Asia Minor. The forerunners of the Philistines used this linear writing. Hence the view which sprang from the Tell-el-Amarna discovery, that Babylonian cuneiform writing prevailed alone in Palestine in the Mosaic-Joshua period, seems to be no longer tenable.

The people of Israel, both in Egypt and in Palestine, had more methods of writing to choose from than we hitherto knew or suspected. With every year the evidence is accumulating that if the Old Testament was not written as usually supposed, it was not because abundant literary facilities were lacking in the days of Abraham and Moses as well as in the times of the prophets. The elaborate work, "History, Prophecy and the Monuments," by Prof. McCURDY, also believes that "external facilities for literary composition" existed in Israel before the time of Moses; and says that "with the stories of patriarchal life we stand at the fountain head of an unbroken stream of national tradition." The religion of Israel was from the beginning monotheistic; and the conquest of Canaan was the "outcome of a common allegiance and fidelity to Jehovah." If there was any evolution from naturalism and polytheism it took place before the times of Moses. There seems a reaction in not a few quarters from the extreme positions of KUENEN, WELLHAUSEN and their evolutionary followers.

The Two Theories of Life.

A recent German writer (in *N. Kirch. Zftt.* for December) discussing Christian and heathen ethics, says there are two natural paths of life—the Greek which is ever optimistic and the Hindu which is always pessimistic. To the question, why should we wish to be born, the Greek replied "in order to see the heavens and learn of the harmony which pervades the universe." The world is full of reason, and the reasonable man will find happiness as he obeys the system of things. The Hindu thinks birth a misfortune, and resig-

nation and self-denial the lot of man. Humanity must die to feeling if it is ever to reach Nirvana. This, "die and become" of Hindu pessimism, as well as the Greek "Live while you live" are extremes, but each could prepare men for the golden mean of gospel living. Some Buddhist maxims remind us in a striking way of words of Christ. Jesus praised the pure in heart; the Dhammapada, or "Path of Virtue," teaches "all that we are is the result of what we have thought. He that speaks or acts from impure motives is followed by sorrow, just as the foot of the man pulling a cart is followed by the wheel; while he who speaks or acts from pure motives is followed by happiness, just as by his shadow which never leaves him." Jesus said "Resist not evil;" Buddha said "Injury, blows, hard thoughts, nourish instead of quenching enmity. Only by putting away evil thoughts is enmity extinguished; for never on this earth was enmity quieted by enmity. Rest comes through absence of hostility; that is the eternal law. Drive out anger by love, evil by good, covetousness by liberality and falsehood by truth." But these teachings were applied on the theory that "honesty is the best policy" to avoid suffering. Buddhism was atheistic, with no prayer, no belief in immortality, no family life, a mere ascetic, monkish ethical culture, and far removed from the gospel conception of faith in a personal God, which worked by love, purified the heart, and brought life and immortality to light. There is not a Buddhist left in India. Not till 1897, did a German scholar, Dr. FÜHRER, leader of an archaeological expedition of the English government, discover in Nepal the supposed birth-place of Buddha.

Present Status Of Evolution.

The theory of evolution as related to science, to zoology, botany, embryology and kindred subjects, is undergoing some very sober limitations by later scientists. An article by Prof. A. PAULY, on "True and false in Darwin's teachings," in the "Beilage" to the Munich, *Allgem. Zeitung* for March 22, says that of the two pillars of Darwin's theory, (1) the constant change in organic forms and the survival of the fittest, and (2) the principle of natural selection—only the first has stood the test of time. In other words, what scientists are agreed upon is the principle of the natural origin of plants and animals, and the gradual growth of the higher sorts from the lower. PAULY writes: "This thought of evolution in itself leads only to the acceptance of a genetic sequence of forms, and no further. It can go no further; and it is one of the most striking arguments in proof of this limitation, and that this includes all that is true in the theory of Darwin, that biology under the guidance of this theory has reached nothing further than the presentation of genetic sequences, whether by way of comparison in the domain of anatomy or of parallels of relation in an organic system." The origin of these successions of organic forms lies outside Darwinism. "Had Darwin in his theory included the whole treasure of truth, as was heralded abroad, then the biology introduced by him must have been able to point to results of research, very different from those indicated." The thought of evolution "really touches only the surface of the subject;" the heart of the problem "where the most diverse fields of phenomena on earth touch and find the cause of all at work," that is not included. In other words the *fact* of evolution, the fact that

plants and animals have a long history and were not created as they are, this is accepted by scientists as true; but the *how* of the history as taught by Darwin has failed to prove itself true. His theory of natural selection has fallen to the ground. The fact that half a dozen books—the last most important work by Prof. EIMER on Butterflies—have appeared in recent years on the origin of species and other forms shows how widely Darwin's explanation has been given up. PAULY, and EIMER, and writers in recent numbers of the *Beweis des Glaubens* all show that even science now admits the need of

a directing mind in order to produce by evolution a living, thinking creature out of dead matter. The fortuitous working of forms presented by Darwin can never produce the organism of current life. It breaks down "in all three departments of anatomical, physiological and intellectual life;" the saying of KANT is as true as ever: "That it is useless for men to hope that some genius like Newton shall some time arise, who shall be able to make it comprehensible that even a blade of grass can be created under natural laws and without an ordering mind."

HUGH M. SCOTT.

Books Received.

*The American Sunday School Union,
Philadelphia.*

OUR SIXTY-SIX SACRED BOOKS: OR
HOW OUR BIBLE WAS MADE: A
Popular Hand-book for Colleges,
Normal Classes and Sunday
Schools, on the Authorship,
Contents, Preservation and Cir-
culation of the Christian Scrip-
tures. Enlarged edition, with
Analysis and Questions. Tenth
Thousand. By EDWIN W. RICE,
D. D. 12 mo. Illustrated. Pp.
222. Price 50 cents net. Post-
age, additional, 9 cents. 1901.

D. C. Heath & Co., Boston.

A SHORT INTRODUCTION TO THE LIT-
ERATURE OF THE BIBLE. By RICH-
ARD G. MOULTON, M. A. (Camb.),
Ph. D. (Penna.), Professor of
Literature (in English) in the
University of Chicago. Pp. vi.
374. 1901.

*Presbyterian Committee of Publica-
tion, Richmond, Va.*

THE THREEFOLD FELLOWSHIP AND THE
THREEFOLD WITNESS: An Essay
in Two Parts. By B. M.
PALMER, D. D., LL. D., Pastor
of the First Presbyterian Church,
New Orleans, La. Pp. 144. 1902.

Edward Arnold, London.

LESSONS IN OLD TESTAMENT HIS-
TORY. By A. S. AGLEN, M. A.,
D. D., Archdeacon of St. An-
drews, formerly Assistant Master

at Marlborough College. Pp.
456. 1898.

Westminster Press, Philadelphia.

THE COSMOS AND THE LOGOS: Being
the lectures for 1901-2 on the L.
P. Stone Foundation in the
Princeton Theological Seminary;
also delivered in the Theological
Seminary at Auburn, New York.
By the Rev. HENRY COLLIN MIN-
TON, D. D., Stuart Professor of
Theology in the San Francisco
Theological Seminary. Author
of "Christianity Supernatural."
Pp. xii. 318. Price \$1.25 net.
1902.

R. W. Hunter, Edinburgh.

THE BIBLE AND ITS CRITICS: A Reply
to "Modern Criticism, etc.," by
Professor George Adam Smith,
Glasgow. By the Rev. JOHN
McEWAN, D. D., Senior Minister
of John Knox Church, Edin-
burgh. Author of "Studies:
Historical, Doctrinal and Bio-
graphical." Pp. vi. 142. 1902.

Henry Frowde, New York.

THE NEW CENTURY BIBLE. St. John;
Introduction, Authorized Ver-
sion, Revised Version, with
Notes, Index and Maps. Edited
by Rev. J. A. McClymont,
D. D. (Edin.), Author of "The
New Testament and Its Writers"
and joint translator of Beck's
Pastoral "Theology of the New
Testament." Pp. 352. 1901.

THE ACTS (same series). Edited by J. VERNON BARTLETT, M. A., Professor of Church History, Mansfield College, Oxford; Author of "The Apostolic Age." Pp. 394. 1901.

ROMANS (same series). Edited by ALFRED E. GARVIE, M. A. (Oxon), B. D. (Glas.) Author of "The Ethics of Temperance," and "The Ritschlian Theology." Pp. 322. 1901.

I. AND II. CORINTHIANS (same series). Edited by J. MASSIE, M. A., D. D., Yates Professor of New Testament Exegesis in Mansfield College, Oxford. Pp. 339. 1901.

PASTORAL EPISTLES (same series).

Edited by R. F. HORTON, M. A., D. D. Pp. 196. 1901.

HEBREWS (same series). Edited by A. S. PEAKE, M. A., Professor in the Primitive Methodist College, Manchester, etc. Pp. 251. 1901.

THE GENERAL EPISTLES (same series). Edited by W. H. BENNET, M. A. (Lond. and Camb.), Professor New College and Hackney College, London, etc. Pp. 350. 1901.

The Baker Taylor Co.

CHRISTUS AUCTOR: A Manual of Christian Evidences. By WARREN A. CANDLER, D. D., LL. D. Fourth Edition. New. Pp. 255. Price \$1.25. 1900.

Only a Few More Left

AN EXTRAORDINARY OFFER
AND A GOLDEN OPPORTUNITY

Geikie's 13 Bible Helps

FOR \$11 in monthly payments
of \$1 per month

DR. CUNNINGHAM GEIKIE'S BIBLE HELPS are too extensively known to require lengthy description. They are printed and bound in the very best style and usually sold for \$20 per set. A special half price offer is now made to readers of THE BIBLE STUDENT, whereby these books can be had for \$1 down and \$1 per month for ten months, together with an elegant leather bound Teacher's Bible Free.

DR. GEIKIE'S BIBLE HELPS consist of 13 separate volumes, presenting a vivid panorama of the ages in which Sacred History was made. They are full of inspiration and educational food—a complete library of Sacred Scriptures in themselves.

Illustrated Pamphlet with full page pictures mailed free if you mention THE BIBLE STUDENT.

The Dr. Cunningham Geikie Club

119-121 West 23rd St., New York.



Does your Typewriter give you perfect satisfaction, or is the key action too heavy, or too long? The HAMMOND has the lightest and shortest key action known.

Can you write your Greek and Hebrew, exercises, or any other Language on your same machine? (You can with a HAMMOND.)

Will your machine write on paper of any width? (A HAMMOND will, paper never being too wide for the narrowest, or too narrow for the widest carriage HAMMOND.)

Has your machine every desirable feature that is to be found on all other makes of Typewriters combined, and in addition, quite a number of useful features which no other machine possesses? (The HAMMOND has, learn its features.) Write for catalogue, and learn the 40 HAMMOND advantages.

The Dowling Hardware Co.

General Agents for North and South Carolina,

BAMBERG, S. C.

Summer School of the South,

KNOXVILLE, TENN.

June 19-July 31, 1902.

AN EDUCATIONAL PARTY TO SUMMER SCHOOL OF THE SOUTH—VIA SOUTHERN RAILWAY

An educational party to the "Summer School of the South," at Knoxville, Tenn., June 19-July 31st, conducted by Pres. P. D. Pollock and Prof. W. H. Kilpatrick, of Mercer University, will leave Macon on special train over the Southern Railway on June 18th.

Course of Study. Forty-seven different courses of study taught by specialists, North and South. Twenty-one courses in common school subjects and methods; nine courses in psychology and pedagogy; seventeen courses in high school and college work; and many lectures by men of national reputation on general topics.

Cost. Board and lodging \$3.50 to \$4.50 per week; registration fee for any or all the work, \$5.00; railroad fare, one fare for the round trip—from Macon and return, \$8.94; similarly reduced rates from all other points on the Southern Railway.

Suggestions. Register your name for the special party with Pres. P. D. Pollock, Mercer University, in order that choice rooms and location may be reserved in advance.

Additional Information. Write Superintendent P. P. Claxton, Knoxville, Tenn., for complete circulars of information as to courses and cost, and to the undersigned as to any details of the trip.

JAMES FREEMAN, T. P. A., H. F. CARY, F. P. A., W. H. CAFFEY, C. P. & T. A.,
Macon, Ga. Jacksonville, Fla. Columbus, Ga.

Summer Resort Folder

SOUTHERN RAILWAY

Much valuable information: mailed free to any address upon application to agents Southern Railway.

W. H. TAYLOR,
Asst. Gen. Pass. Agent,
Atlanta, Ga.

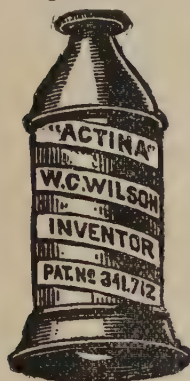
R. W. HUNT,
Div. Pass. Agent,
Charleston, S. C.

J. C. BEAM,
Dist. Pass. Agent,
Atlanta, Ga.

DEAFNESS CURED

By No Means Until "ACTINA" Was
Discovered.

Ninety-five per cent. of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises



in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, free. Address New York and London Electric Association, Dept. 349, 929 Walnut Street, Kansas City, Mo.

NEW EDITION Webster's International Dictionary

25,000 NEW WORDS, ETC.

Prepared under the direct supervision of W. T. HARRIS, Ph.D., LL.D., United States Commissioner of Education, assisted by a large corps of competent specialists and editors.

New Plates Throughout. Rich Bindings.
2364 Pages. 5000 Illustrations.

The International was first issued in 1890, succeeding the "Unabridged." The New Edition of the International was issued in October, 1900. Get the latest and the best.

Also Webster's Collegiate
Dictionary.

Specimen pages, etc., of both books sent on application.

G. & C. Merriam Co., Springfield, Mass.



SOME INTERESTING FIGURES.

Capital Stock of the Four Great Banks of the World,
December 31, 1899.

Bank of England,	-	-	\$86,047,935
Bank of France,	-	-	36,050,000
Imperial Bank of Germany,			28,560,000
Bank of Russia,	-	-	25,714,920
Total,	-	-	\$176,372,855

Funds held by the Mutual Life Insurance Company for the Payment of its Policies, December 31, 1899, **\$301,844,537**

Or \$125,471,682 more than the combined capital of these famous banks.

The new form of policy of THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, Richard A. McCurdy, President, provides:

- 1st—The SECURITY of \$301,844,537 of assets.
 - 2nd—PROFITABLE INVESTMENT.
 - 3rd—LIBERAL LOANS TO THE INSURED.
- Extended term insurance in case of lapse.
Automatic paid-up insurance without exchange of policy.

Local surrender values.

One Month's grace in payment of premiums.

For further information apply to

F. H. HYATT, General Agent
For the Carolinas,
COLUMBIA, S. C.

THE NEW PSALMS AND HYMNS

JUST READY.

Music edition, cloth binding,	.75	postpaid.
" " half morocco binding,	1.25	"
" " full	2.50	"
Word edition, cloth binding,	.35	"
" " half morocco binding,	.65	"
" " full	1.50	"

These prices are strictly net. When ordered in lots of 100 or more, either size, a discount of 10 per cent. from above prices will be made. Address all orders to

THE PRESBYTERIAN COMMITTEE OF PUBLICATION,
1001 MAIN STREET, RICHMOND VA.

Columbia Theological Seminary,

COLUMBIA, SOUTH CAROLINA.

SESSION BEGINS SEPTEMBER 18.

FACULTY.

The REV. WILLIAM M. MCPHEETERS, D. D.,
Professor of Old Testament Literature and Exegesis.

The REV. WILLIAM T. HALL, D. D.,
Professor of Didactic and Polemic Theology.

The REV. RICHARD C. REED, D. D.,
Professor of Ecclesiastical History and Church Polity.

The REV. JOHN W. DAVIS, D. D.,
Professor of New Testament Literature and Exegesis.

The REV. SAMUEL C. BYRD, A. M.,
Adjunct Professor of Pastoral Theology, Sacred Rhetoric and English Bible.

For Catalogue and other information, apply to

DR. MCPHEETERS,
Chairman of the Faculty.

The State.

COLUMBIA, S. C.

DAILY—Twelve Months, \$8.00. SPECIAL RATES TO ALL MINISTERS OF THE GOSPEL—
Twelve Months, \$5.00; Three Months, \$1.50.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

Things to Remember:

CUT THIS OUT AND PASTE
IN A PROMINENT PLACE.

The State Company,

COLUMBIA, S. C.,

Besides publishing the Brightest and Newest Morning Paper in South Carolina, and the best Semi-Weekly Paper for country people, and publishers also of The Southern Christian Advocate, which represents seventy thousand Methodists of the State, is also equipped for

NEW TYPE, NEW PRESSES, BEST INKS,
FINEST PAPER, EXPERIENCED
WORKMEN,

Which makes us
Prepared to Print

Books, Catalogues, Folders, Pamphlets,
Briefs, Notes, Drafts, Business Cards, News-
papers, Envelopes, Note Heads, Bill Heads,
Letter Heads, Visiting Cards, Report Blanks,
Coin Envelopes, Posters, Checks, Tracts,
Minutes, Statements, ON SHORT NOTICE.

WILL BE PLEASED TO QUOTE YOU PRICES.

FIRST CLASS

JOB PRINTING.

The State Company,

The State Building.

COLUMBIA, S. C.

THE BIBLE STUDENT.

"Prove all things; hold fast that which is good."

VOLUME V.,

JANUARY TO JUNE, 1902.

EDITORS:

WILLIAM M. MCPHEETERS, D. D.

BENJAMIN B. WARFIELD, D. D., LL. D.

SAMUEL M. SMITH, D. D.

JOHN D. DAVIS, PH. D., D. D.

COLUMBIA, S. C.

THE R. L. BRYAN COMPANY.

1902.

VOLUME V.

Contents for January:

I. EDITORIAL NOTES: The Speeches in Acts. Are They Inventions of the Author? The Example of Classical Historians. Thucydides Denies That His Are Pure Inventions. Livy's Purpose and That of Acts Not Identical. Contrast Between Heathen and Christian Point of View. Impossibility of Explaining the Speeches as Pure Inventions. Was the Author of Acts the Greatest of Dramatists? Did the Author Have a Minute Knowledge of the Apostolic Age? How Account for Preservation of the Speeches? Were They Taken Down in Short-hand? Were They Kept in Trained Memories? Were they Recorded by Luke at Once? (B. B. W.) ** Apocalypse—The Name. Apocalypse—The Thing. Apocalypse—As an Element of Scripture. The Name Justified. The Importance of Apocalypse. Joel: The First Apocalypse. The Central Feature in Joel's Apocalypse. Echoes in Subsequent Prophecy. The Spirit and the Messiah. "The Promise of the Father." "Apocalyptic." A Sufficient Reply. (W. M. McP.)	1
II. SOME CHARACTERISTICS OF THE BOOK OF ACTS—I. <i>B. B. Warfield</i>	13
III. BAPTIZING WITH THE HOLY GHOST. <i>R. C. Reed.</i>	22
IV. THE SIGNIFICANCE OF THE ASCENSION. <i>A. T. Robertson</i>	26
V. BIBLICAL GAINS FROM EGYPTIAN EXPLORATIONS. NO. II. <i>M. G. Kyle</i>	29
VI. THE INTERNATIONAL LESSONS IN THEIR LITERARY SETTING. <i>VI. W. J. Beecher</i>	41
VII. THE DAY OF JEHOVAH. <i>A. S. Carrier.</i>	46
VIII. THE PAULINE CONCEPTION OF REDEMPTION. <i>G. Vos.</i>	51
IX. CURRENT BIBLICAL THOUGHT: The Criticism of Acts. <i>Bishop Westcott. (B. B. W.)</i>	59
X. BOOKS RECEIVED	61

Contents for February:

I. EDITORIAL NOTES: Persecution. The First Instance. Results. Love of Money. Gamaliel's Criterion. (S. M. S.) ** The Prophets in Acts. The References Classified. New Testament Prophets in Acts. The Prophets in the Pauline Epistles. Prophets in the Gospels. John and Jesus Prophets. Results of Review. (W. M. McP.)	63
II. SOME CHARACTERISTICS OF THE BOOK OF ACTS. II. <i>B. B. Warfield</i>	72
III. MIRACLES OF JUDGMENT IN THE BOOK OF ACTS. <i>E. C. Gordon</i>	80
IV. THE INTOLERANCE OF UNBELIEF. <i>Thornton Whaling.</i>	86
V. THE NAME OF JESUS. <i>W. S. Bean.</i>	90
VI. SOCIOLOGY OF JOSEPH'S DAY. <i>James A. Quarles.</i>	97
VII. "THIS GENERATION." <i>J. Louis McChung.</i>	109
VIII. THE HIGHER CRITICISM. DOUBLETS IN THE BOOK OF JOSHUA. <i>G. C. M. Douglas.</i>	114
IX. CURRENT BIBLICAL THOUGHT: Animal Sacrifices in the Christian Church. (B. B. W.) The Canon of the Old Testament in the Russian Church. (DUNLOP MOORE.)	120

Contents for March:

I. EDITORIAL NOTES: Christianity and Revelation. Religion and Revelation. Two Senses of Revelation. Two Kinds of Religion. General Revelation. Special Revelation. Organic Unity of General and Special Revelation. Effect of Sin on Revelation. Varying Senses of the Term Revelation. (B. B. W.) ** The Literal Acceptance of the Old Testament Indicted. First Count in the Indictment. The Second Count. The third Count. (J. D. D.).....	123
II. SOME CHARACTERISTICS OF THE BOOK OF ACTS. III. <i>B. B. Warfield</i>	130
III. THE RESURRECTION OF JESUS IN ACTS. <i>S. Dickey</i>	137
IV. THE FUNCTION OF PERSECUTION IN CHURCH EXTENSION. <i>R. F. Campbell</i>	148
V. EXPOSITORY PREACHING. <i>T. F. Day</i>	160
VI. "THIS GENERATION." <i>J. L. McClung</i>	156
VII. THE OLD TESTAMENT SAVIOUR. <i>W. D. Kerswill</i>	165
VIII. JOHN'S GOSPEL ITS OWN WITNESS. <i>D. Moore</i>	171
IX. JAPANESE COMMENTS ON SCRIPTURE PASSAGES. <i>R. E. McAlpine</i>	177
X. CURRENT BIBLICAL THOUGHT: Fasting in the Old Testament. Significance of the Fasts in Zechariah. Traditional Origin of the Four Fasts. Their Origin According to Houtsma. Zech. vii. and viii. Does not Support Tammuz-Theory. Chronological Objection to Tammuz-Theory. Importance of Murder of Gedaliah. (JAMES OSCAR BOYD)	179

Contents for April:

I. EDITORIAL NOTES: A Significant Deliverance from the Liberal Theology. First Danger. Second Danger. Third Danger. Another Deliverance from the Same School. The Parting of the Ways. Specific Illustration. Inspiration. The Divinity of Christ. The Resurrection of Christ. Historicity. Timely Caution. Future Effects. A Serious Aspect of the Case. (S. M. S.) ** Tribes Individualized in the O. T. The Principle not Ignorable in Gen. v. and xi. (J. D. D.)	183
II. THE SIGNIFICANCE OF THE CONVERSION OF THE SAMARITANS. <i>John H. Kerr</i>	193
III. JOSEPHUS AND LUKE AS HISTORIANS. <i>J. S. Riggs</i>	196
IV. THE THREE ACCOUNTS OF PAUL'S CONVERSION. <i>A. T. Graham</i>	202
V. THE LOVE OF GOD FOR THE WORLD AS EXHIBITED BY THE SEPARATE PERSONS OF THE TRINITY. <i>David R. Breed</i>	211
VI. THE POSITION OF THE EARLY CHRISTIANS UNDER ROMAN LAW. <i>John M. Mecklin</i>	222
VII. JOB'S PHILOSOPHY OF AFFLICTION. <i>William Brenton Greene, Jr.</i>	227
VIII. CURRENT BIBLICAL THOUGHT: Professor Ramsay's Corroborations. The Cities of the Pauline Churches. Professor Ramsay's Limitations. Professor Terry on the Virgin Birth. Professor Terry's Limitations. Professor McComb on the Harnackian "Resurrection." Harnack as an Exegete. (B. B. W.) Problems of the Exile. A New "Servant of the LORD." King Jehoiachin as the Servant. Does He Fit Isaiah liii.? A New Study of the Restoration. (JAMES OSCAR BOYD)	236

Contents for May:

I. EDITORIAL NOTES: The Old Testament and Immortality. The Critical Change of Front. The Determining Theories. Dr. Delitzsch's Evolution of Heaven and Hell. Dr. Delitzsch's Omissions. The Dead in the Old Testament Conceived as Dead. Our Lord's Argument for Resurrection. (B. B. W.) ** A Statement Furnishing Food for Thought. Matters of Curious Rather Than Practical Interest. Matters of Real Moment. The Significance of the Anticipated Change. The Anticipated Time Already on Us. The Essence of Paganism. Another Matter of Real Moment. Emasculating the Vocabulary of Christianity. Yahweh: God or god—Which?—or Both? (W. M. McP.).....	243
II. CORNELIUS AND HIS SIGNIFICANCE. <i>J. Ross Stevenson</i>	253
III. THE POSITION OF THE EARLY CHRISTIANS UNDER ROMAN LAW. II. <i>J. M. Mecklin</i>	256
IV. BARNABAS, AND HIS PLACE IN EARLY CHURCH HISTORY. <i>George Francis Greene</i>	262
V. STEPHEN AND PAUL—A STUDY IN SPIRITUAL HEREDITY. <i>Edward B. Pollard</i>	268
VI. ANTIOCH, THE SECOND CENTER OF CHURCH EXTENSION. I. <i>J. W. Davis</i>	274
VII. SOME MISSIONARY ASPECTS OF PAUL'S FIRST ITINERATION. <i>Robert E. Speer</i>	282
VIII. A STUDY OF A NEW TESTAMENT WORD. <i>Meade C. Williams</i> ..	287
IX. "THE FATHERHOOD OF GOD AS COMMON TO AND PECULIAR TO CHRIST AND CHRISTIANS." <i>S. M. Tenney</i>	292
X. ON RECEIVING THE HOLY SPIRIT. <i>J. C. Stout</i>	295
XI. CURRENT BIBLICAL THOUGHT: Is Amos Post-Exilic? Law and Prophets the Order After All. Amos a Unity. Unconscious Inconsistency. A Critical <i>Reductio ad Absurdum</i> . (JAMES OSCAR BOYD.).....	299

Contents for June:

I. EDITORIAL NOTES: "Theories of the Atonement." "The Answer of the Cross." What is Answered? The Answer Rather an Aëgrivation. Significant Omission. (S. M. S.) ** Theory That Gen. i.-xi. Are Naïve Fiction. Neglect of the Admitted Historical Element. A Groundless Suspicion. Grossness of Interpretation. (J. D. D.)..	303
II. THE INCARNATION. <i>H. Cullen</i>	310
III. JEHOVAH, THE GOD OF REDEMPTION. <i>W. D. Kerswill</i>	318
IV. ANTIOCH, THE SECOND CENTER OF CHURCH EXTENSION. II. <i>J. W. Davis</i>	326
V. SOME MISSIONARY ASPECTS OF PAUL'S SECOND ITINERATION. <i>Robert E. Speer</i>	332
VI. SOCIOLOGY OF JOSEPH'S DAY. <i>Jas. A. Quarles</i>	340
VII. RECENT BOOKS FOR BIBLE STUDENTS. <i>W. M. McPheeters</i>	352
VIII. CURRENT BIBLICAL THOUGHT: Growing Impatience with Wellhausenism. The Two Theories of Life. Present Status of Evolution. (HUGH M. SCOTT.).....	358
IX. BOOKS RECEIVED.....	362

THE R. L. BRYAN C O M P A N Y

Books, Stationery
Fine Printing
=== Binding ===
Blank Book Making

MASONIC TEMPLE BUILDING
COLUMBIA, SOUTH CAROLINA

T. S. BRYAN, Pres. & Treas.

R. B. BRYAN, V. Pres.

G. A. SELBY, Gen. Manager

J. T. MCCAW, Secretary

C. B. SIMMONS, REAL ESTATE,
COLUMBIA, S. C.

Presbyterian College for Women

COLUMBIA, S. C.

Session begins September 25, 1901.

A Select High Grade College for Young Ladies, offering three Courses (Classical, Literary and Scientific), leading to the degree of A. B., Special Schools granting Certificates, Conservatory Advantages in Music, and Fully Equipped Departments in Art, Elocution and Physical Culture, and Commercial Studies.

SPECIAL FEATURES.

A PRESBYTERIAN SCHOOL, with required courses in the English Bible and elective courses in Presbyterian Doctrine and History.

A HOME SCHOOL, limited in number, with special care over the social life of the pupils.

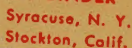
A HIGH GRADE SCHOOL, offering young ladies courses equivalent to those given in male colleges.

A COMPLETE SCHOOL, providing not only for the mental and moral training, but also for the bodily welfare of the pupils, by placing them under the constant care of a Licensed Physician resident in the College.

A WELL EQUIPPED SCHOOL, pure and delightful water from a carefully constructed cistern, beautiful grounds, neatly furnished rooms, Gurney heaters, hot and cold water, bath rooms and closets on every floor, gas or electric lights, elegant parlors, studios, laboratories, music rooms, fine auditorium, etc.

FOR CATALOGUE AND TERMS, ADDRESS

ROBT. P. PELL, *President.*



THREE DAY

75311

[illegible]

PRINTED IN U.S.A.

